

AN
ENCHYRIDION
OF
FAITH:

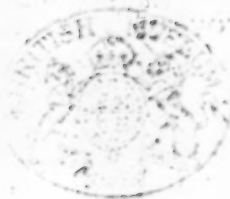
Presented in a
Catechetical Dialogue,
Declaring the Truth of Christian
Religion in general.
Distinguishing also Points of Faith
controverted, from other
Doctrines.

Σαφὲς ἔλεγκθ' ἀπιστίας τὸ πῶς περὶ
Θεοῦ λέγῃν. An evident argu-
ment of Infidelity, to call in
question the things of God.

*Keep that which is committed to thy
trust, avoyding prophane and vain
babblings, and oppositions of sci-
ence, falsly so called; which some
professed have erred concerning
the Faith, 1 Tim. 6. ult.*

Composed by FRAN: COVENT

Printed at Douay. anno Dom 1654 with
Permission and approbation.



Doctorem Approba- tiones.

Ex Commissione R. Patris
Provincialis.

Perlegi hunc Tractatum,
cui titulus (An Enchyri-
dion of Faith) quam Catholi-
ca Fidei consonum inveni, &
valde utilem judico ad redu-
cendas intra gremium Ecclesie
Oves errantes, unde merito im-
primendum, ac omnibus summe
commendandum censeo.

Dat. Duaci. 15. 9^{br}.

Fr. Laurentius a S. Edmundo
Def. & S. Theol. Lector.

*Librum istum cui titulus
(An Enchyridion of Faith)
non sine delectatione percurri,
& cum fructu cudi & legenti-
um manibus teri potest. Duaci
Decemb. 10. 1653.*

Fr. Nicolaus Dayus

S. Theologiae Lector

et Publicarius.

Epistle

Epistle Dedicatory.

*For his most Honored the
Lady Willoughby.*

Madam,

IT hath always been esteemed a great excellency in the Greek Tongue, that it speaks very much in few words; and though the Latin cannot reach that significancy, yet the later Masters of it with signal elegancy have reduced the fecundity of the Ancient into a contracted and no less clear stile; which the Schoolmen so
much

Epistle

much approve, that some eminent persons not unhappily have attempted to give us their high Mysteries in a more compendious method, rejecting the profuser course of obscuring them by pretended Commentaries and tedious Explications.

This I desire to do in our Controversies, in a Synopsis to give clearly to each capacity, first, the Grounds of our holy Religion as to the general; secondly, the true sense and state of our Controversies, which rightly understood includes the Solutions of all Objections.

This

Dedicatory.

This I hope to be a means most proper to sweeten differences, as also to undeceive our neighbors, who not distinguishing some of our Doctors private opinions from our holy Faith, produce great mis-understandings to the prejudice of Christian peace.

Hereupon having been intreated by your Ladyship to draw our Controversies into this form as most profitable; you having most title to it, I take the boldness to present it to your view, moved by the acrimony of your judgment and experience in this kind of exercise beyond very many

Epistle

ny of your Sex.

Neither will any wonder at these my Addresses, if they consult Antiquity ; where they will find old *Origen* communicating Christian Principles to and with *S^t Barbara* ; see him likewise in order to divers other Ladies in *Eusebius* (l. 6. c. 4. & 7.) *S^t Hierom* also did not abhor this kind of commerce with his *Roman* Ladies in the Volume of his Epistles.

You will vouchsafe therefore to peruse these Dialogues, and ingenuously give your sence, whether I have according to the true Rules
of

Dedicatory.

of Art, at least answerably to what you have learnt, calcinated our holy Faith from humane Commixtures, that by so sure an Optique, *Eccobolius* his Progeny, who was chronicled amongst the Ancient for changing as often his Religion as his Prince, may be more clearly exposed to just censure.

Theodoricus the Arrian put † a Deacon to death, though otherwise his Favorite, because he had left Catholique Religion, in conformity to him, giving this reason, *That he would not keep his faith to him, who had broke it to God.*
Surely

Epistle.

Surely it were more just in it self, and more secure for Princes or Republicques upon that true Reason of State, to have a jealous eye rather upon *Ecebolius* his Weathercock, then a faithful Catholikes infrangible Rock, which has been, and will be by Gods grace illustrious in point, of fidelity in all of us, and particularly your self, as I shall always pray, who am,

Madam,

From my Cell
in Deuay, Jan.
1. 1654.

Your faithful
Servant,

FR: COVENT.

Cum

Cum selectus iste Tractatus (cui tit: An Enchyridion of Faith) sit a Doctis viris fre-Patre Laurent: nostra Provincia Definitore nec non. S. Theologiae Lectore et fratre Patre---Nicolaio Dayo. S. Theolog. etiam Lectore & Fubilario attentè Lectus & approbatus. Hinc eundem ad Catholicorum iudicium firmandum, adversariorum vero minuendum præiudicium Luce ad primè censeo dignum; utaque Sanctis auspitiis Prælo (servatis S. Conc. Trid. Decretis) citius tradatur, desidero, urgeo & in quantum opus est

*est, præcipio. Duaci. Hac 12
Decemb. 1653.*

Fr: Dan. a S. Joanne.

M. Prl.

Nescio

Nescio, majori utilitate an
voluptate perlegisse, imo
& relegisse me Doctissimum
Tractatum, cui titulus (An
Enchyridion of Faith) in eo-
que observari Catholicae fidei
principia nervose propugnata,
amussim fideliter deducta, suis-
que puris coloribus (eliminatis
omnibus peregrinis vel fucum
facientibus) sacris Scriptura-
rum Conciliorum, & Patrum
penicillis affabrè deliveata:
Ab illis, nihil dissonum non a-
motum, nihil proprium, omis-
sum, divina revelationis puri-
tatem vincè redolentia, a Ca-
tholicorum inpectas contra
Ec-

Ecclesiam errorum sordes, nitidissima deterisionis spongia, id est Catholica Confessionis inconcussis Regulis, abstergunt. Lucem queso publicam videat nobilis Tractatus, in quo ut in pellucido speculo videre poterunt Sectarii, quantis Catholicos peregrinarum Doctrinarum, quas non agnoscunt, onerent prestigiis; quamque contra conscientiam, confectis amarulentis odiosarum opinionum, eorum Innocentiam, apud communem, & fluxa fidei populum in invidia nauseas propellunt. Larnam hanc veneno illitam, detrahet hic Tractatus, Doctus & Orthodoxus. Ita censeo,
cum

*cum omni submissione ad
placita S. Romana Ecclesie.*

Duaci die 14 Novemb. 1653.

Fr: H. E. Duacensis.

ER-

PLATE 2. 2 views of the same.

PLATE 3. 2 views of the same.

PLATE 4. 2 views of the same.

2

ERRATA.

THe Printer having not put the number of the Pages, enforceth me to direct the Reader to the letters at the bottom of the leaves, and because each letter hath twelve pages, I put the *Err. ta* accordingly, which the Reader will easily observe.

In the Epistle for the Reader:
Retreat, Lydius lapis, And abacaram.

In the Dialogues.

Al page 6. line *rlr.* col. 1. *affin i-*
late. p. 7. col. 1. l. 5. *as.* p. 9. col. 2. l. 11.
which. C p. 7. *quæritur.* D p. 3. col. 1.
l. 8. *Communion.* p. 5. col. 2. l. 5. *in-*
terpres. l. 12. *col. uess.* p. 6. col. 2.
l. 8. *excepcion.* E p. 5. l. 7. col. 1. *in-*
uited.

tiated. p. 10. col. 2. l. 4. add to *Osee* 12.
F p. 3. col. 2. l. 9. *punctual*. p. 10.
col. 1. l. 6. *interlace*. l. 7. *niceties*. *H*
p. 3. l. 3. col. 2. *Ido*. p. 7. col. 1. l. 14.
blot out, *make it serve for the body*
of our Lord which is mingled with
meal. l. 18. *for him and, read humane*
p. 11. *Canistro vimineo*. p. 12. col. 2.
l. 6. *menologe*. *I* p. 1. col. 1. ἀνθρώπου
φάσμα. p. 3. col. 1. l. 17. 820. p. 4.
col. 2. l. 7. *or*. l. 17. *emptiness*. p. 7. col.
2. l. 5. φουσας. l. 6. γας. p. 12. col. 2. l.
12. *impanation*. *K* p. 4. l. 3. col. 1. add
his. p. 10. col. 1. l. 4. *kind*. *L* p. 5. col.
2. l. 1. read thus; *of the Sacrament*
of Confession, out of S. Augustin. l. 14.
of. *M* p. 6. col. 2. l. 1. *subsist*. p. 10. l.
7. *also that*. l. 8. *in her other definiti-*
ons. l. 10. *he hath*. l. 14. *not*. *N* p. 3. col.
1. l. 16. *care*. p. 5. col. 1. l. 13. *line*. col.
2. l. 15. add *being*. p. 6. l. 5. *Epis*. add
65. p. 8. col. 2. l. 12. *is*. l. ult. *of*. p. 10.
col. 1. l. 6. *those*. l. 14. *an*. p. 11. col. 1.
l. 15. *his*. l. pen ult. *out of*.



For the
LEARNED READER,
An Account of the
W O R K.

THe Designe of
my whole life
having been to
a em-

2 To the Reader.

embrace that which
the Greeks call *απαξία*
a subduction from all
practical employments,
it disposed me with
Pythagoras his Di-
sciples to a Phyloso-
phical Recreate;
Wherein after long si-
lence, I produced to
the view of my young
fellow students, in La-
tine

To the Reader. ●

*tine the Symmetry of
the admirable structure
of this whole material
World, wherein we see
Heaven and Earth
coadunated in one
Globe. I drew it in
the form of the Phy-
losophers Stone, called
Lapis Lapis, which
is malleable, according
to every mans fancy,*

✦ To the Reader.

I think few reach higher.

Now according to the discipline of the Schools, I advance in this Catechetical Dialogue (a method of Plato, Cicero, S. Augustine, and others) by way of mutual Interlocution to reach to Metaphysics,

2 To the Reader. ●

*sicks, that is, to true
Christian Supernatu-
rals, wherein attend-
ing to the Corner Stone
truly called Lydius
Lapis, the unchange-
able Touchstone of all
Truth. I present to
my Fellow Christian
Students in our own
Language (the Sub-
ject being common to
a 3 all,*

● To the Reader.

all) the Symmetry of
the immaterial World
of Christianity; where-
in I endeavour to deli-
neate the whole stru-
cture of our holy Faith
as deduced from that
Lapis angularis, our
B. Lords Word, re-
vealed either in Scri-
pture or Tradition ;
wherein my work is, to
distin-

To the Reader. ●

*distinguish faith from
all other Doctrines.
First, By reason the
want of true stating
the question in point of
Faith, makes many
more andebatarum,
to strike at whatsoever
is next, though furthest
off the true difficulty
betwixt them and us.
Secondly, Because I
a 4 find*

● To the Reader.

find that in many occurrences it is almost of as pernicious consequence knowingly to obtrude private Doctors opinions for the Faith of Gods holy Church, as to deny her known faith, which is the property of Heretiques. If I have not erred, which wiser persons

To the Reader. ♥

*sons wil soberly judge,
to whose censure I wil-
lingly expose it, I have
my aym, desirous with
Charity to serve all
men, according to my
tenuous penury, who
glory to be, and to be
accounted*

Yours, and their faithful
servant in our Lord,

Fran. Coven.



A
CATECHETICAL
DIALOGUE.

Master.

First, That Almighty
God is beloved, ado-
red, and served by each
inferiour Creature, answer-
ably to its nature, endea-
vouring *ad ultimum potentie*, to
assimilate it self to him,
is





A
CATECHETICAL
DIALOGUE.

Master.

FIRST, That Almighty
God is beloved, ado-
red, and served by each
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ably to its nature, endeavou-
ring *ad ultimum potentie*, to
assimilate it self to him,
is

● *A Catechetical*

is clear to those who speculate the streight relation of all effects to their causes, especially and with a natural necessity to the first, as infinitely excelling the rest.

Secondly, That also he is to be served in the best manner by reasonable creatures, that is, in such a sort of service which is most pleasing to him, is as clear as any those unquestionable universal conceptions and seeds of reason which rational souls are endowed with, in their first infusion, or in the first composition of a ~~man~~ *man*, which is evident in the
very

Dialogue.

very conjunction of the terms.

Thirdly, by our Discourse to find out in particular what manner of service is in that kinde most pleasing, is an impossible, as by our selves to reach to, or know the decrees of his Divine Will, from whence every thing receives each degree of goodness and acceptableness to him: for how far our Understanding of it self is disproportioned, not only in manner of *Being*, but also of *Representing* that Divine Object, we need no other proof (as to the present) then our ignorance of other mens thoughts or desires; as also in

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particular it appears sufficiently in the infinite varieties, inconstancies, and inconsistencies of mens, and even Nations serving of him.

Fourthly, out of which premises evidently follows, that to serve God in an acceptable way, we must know it from God, that is, by vouchsafing us some supernatural means whereby we may reach to a knowledge of his most blessed Will : which sincerely pondered, will compel us to assert Christian Religion, as the Considerations I gave you will demonstrate.

Disciple,

Dialogue.

Disciple,

Sir, I am very well satisfied in all these most reasonable Aphorismes, as also concerning the Truth of Christian Religion, when I consider (as you taught me in our last collation) First with *S. Paul* 1 *Cor.* 1. That God made choice of ignoble and contemptible things of this world : and according to *S. Augustine* in his Treatise upon *Psal.* 65. and upon *S. Jo. tr.* 17 God would not make *Nathaniel* an Apostle, because he was a Doctor of the Law; that he might confound the wise, as *S. Paul* speaks. When

I

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I consider therefore the poverty and meanness of the Apostles, so far disproportioned to the conquest of the whole World then drowned in Judaisme and Paganisme, both highly opposite and powerful against them: which consideration is surely valuable in this matter, since our blessed Lord himself to S. *John Baptists*'s Legates, sent to him for satisfaction in this particular, gives it the last, and therefore the chief place amongst the proofs he vouchsafed to return him touching his Godhead and Divice Mission, as appears in *Mat.*

Dialogue.

11. where he saith, *Pauperes Evangelizantes*, The poor Evangelize. Nay, shall I reverently say one thing, when I consider the humble birth and breeding of our most Blessed Lord, so much carped at by the Jews when they saw his Wisdom, his small number of yeers (besides his Disputations at twelve yeers of age) to his death, clearly read to me his Divinity. Nature in so small time, and under so poor conduct, not being able to reach to the mastering and captivating of all humane understandings and affections, as he did in himself,

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himself, and in the Instructions he gave to his Apostles, enabling them with his *Good and Teach*, to subject all the wisdom of the world to his discipline.

Secondly the wonderfull diligence of the disciples, and inviolable constancy of both Sexes in horrid persecutions, of ~~which~~ there were five hundred for every day of the year except new Years day, as *S. Hierome* in an Epistle to *Chromatius* calculated, *Nul-
lus sit dies, quo non intra
quingentorum martyrum nu-
merus reperiri possit adscriptus
exepro die Calendarum Ja-
nuary*

Dialogue.

nuary, who not by action but passion, a new kind of military discipline, broke the way open to Religion, which the Apostles had gloriously planted: and therefore S. Gregory Nazianz, in his invective against Julian the Apostate crys out, *Art thou not afraid of those Sacrifices which are killed for Christ? dost not fear those great Champions?* where amongst the rest of innocent Virgins he names S. Thecla the first Martyr of her sexe S. Paul's convert, &c. And Sever. Sulpit. lib. 2. saith that the world was never more exhausted by wars, neither did

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did we ever overcome with greater triumph then when in these ten years persecutions we could not be overcome, and S. *August.* in his 9. Epist. thus proves the excellency of Christian Religion. *In comparabiliter pulchrior est veritas Christianorum, quam Helena Græcorum, pro ista enim fortius nostri martyres adversus hanc Sodomam, quam pro illa illi Heroes adversus Troiam dimicaverunt.* Our Martyrs fought more valiantly for Christianity, then the Greekes for Troy, and therefore he concludes the incomparable excellency of it in respect of their superstition. **[**Thirdly,

Dialogue.

Thirdly, the Angelical purity of the religious lives of an Infinity of persons, who (by a new sort of Plantation) built not imaginary, but real *Utopia's*, turning whole towns to Monasteries; as our *Banger* peopled the wildest Egyptian desarts with many *Pauls*, *Hilarions*, *Macharies*, &c. erected high pillars upon asperous Mountains, for Monuments to bury alive admirable *Symeon*, and *Daniel Stylites*, and others. Rome to her wonder was taught to make Nunneries by *Marcella*, under great *Athanasius*; To leave the delights of their native

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native soyls, for poor Bethlem, by *Paula* under *S. Hieroms* discipline; with many other divine personages perpetually conversing with God and his Angels, of whom old *Athenagoras* { who lived about 150. years after Christ } saith, they shew the excellency of Christian Religion. He reckons it up amongst the rest of Christian wonders, that *Reperire apud nos est permultos viros & mulieres qui caelibatu consenescent.* That even then very many were known to have grown old in virginity: These therefore and the rest from the infancy of Christianity

Dialogue.

nity for they began with it (as *Philo de Essais* shewes) in contempt of the greatest honors and most abundant fortunes, renounced all possessions and possibilities, by vertue of Christs Counsels and promises, referring themselves to monastical and penitential solitudes, to continue by their prayers and examples, what the others by their blood respectively had planted and irrigated, as all Christian and prophane monuments witness, and in their issue being *gens aeterna*, as *Philo Judeus* speaks, a never dying generation.

Fourthly,

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Fourthly, the rationability of Christian tenets, as issuing from that divine source which our blessed Lord saith contains the Law and the Prophets, in *S. Matthew*, we must love God with all our hearts, with all our Souls, and with all our minds, and our neighbour as our selves. *Matt. 7.* Our duty thus expressed to God, is highly reasonable, he being infinitely good, and therefore our love of him is not in reason to be commensurated with less bounds than all.

Our duty to our neighbour is grounded on that eternal
sanction

Dialogue.



sanction of the law of nature, sanctified by our Lord, *whatsoever ye would have men do to you, do you to them, Luke 13.* which holy Apothegme *Alexander Severus* having heard often in the mouthes of Christians, as delivered by our blessed Saviour, he would have Canonized him amongst the Gods, if he had not feared that the frequent concourse to his Altars would have caused a neglect of the other Gods; yet he so highly esteemed this divine sentence, that he made it be engraven in his Palace and publique works.

Fifthly, the venerable sim-

B plicity

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plicity interlaced with the deepest profundity of doctrine strangely proportioned to each capacity, administering to all and every one a full saturation, celebrated and admired by all the fathers. The simplicity in, *Go and sell all thou hast, and give to the Poor, Matth. 19.* again, *If one give thee a box on one ear, offer him the other: Matth. 5.* and such like. The first produced contempt of the world, and hence the new Converts resigne all they had at the feet of the Apostles.

Ad 4.

The other; contempt of
them-

Dialogue.

themselves making whole legions of armed men to yeild up their swords to receive buffetings and murtherings without resistance; witness the famous *Thæbeans*, &c.

The Profundity in the heavenly doctrine of the Incarnation of the eternal Son of God in the womb of a virgin, where all Philosophie at each particular stands amazed. The circumincession of the Father and the Son, *The Father in me, and I in him, Joh. 17.* To omit the rest, The admirable work of our Justification, and altitude of our Predestination, which left

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S. Paul wondering at the incomprehensibility of Gods wisdom ; *Rom. 11.* all energetically moving to great sanctity, *With men and Brethren what shall we do to be saved? Act.*

Sixty, the Majesty of miracles from the beginning which are recorded in Scriptures, and to this day even to natures admiration, continued by vertue of Christs promise *majora his* ; his disciples were authorized to do greater things then are recorded of himself, wherein still he speaks, for miracles done in his name are *Verbum Dei*

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Dei, in some sort his word. And therefore it was alwayes the constant sense of Gentils as well as Christians, that miracles were the best and last refuge to decide doubtfull controversies; as appeares in the famous purgation of the vestal virgin amongst the Romanes, and the recourse to *S. Felix* his tombe amongst the Christians, as *S. August.* witnesseth. To omit infinite others celebrated amongst all Historians. A list of most eminent miracles from the primitive to these our times, you have set down in your *Philosophy De mundo Peri-*

B 3 *patetico.*

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paisico. Amongst the rest, the famous restitution of a mans Leg which had bene publicuely cut off, and solemnely buried four years before in Saragosa in Spain, speaks aloud the truth of Christian and Catholique Religion, if it be duely considered in the circumstances, all which besides a Juridical process strictly formed in publique Courts for the most accurate examinations of it, are attested by my Lord Embassadour *Hopton* and his servants, and other Protestants who were there, being the year 1640. I pray give it at large at the end of the book. Se-

Dialogue.

Seventhly, the firm stability of the Church consisting in the interrupted universal succession, and the stupendious unity even in contrary interested persons and nations, embracing the same faith, and obeying the same Church: which appears to the eye and was much celebrated by S. *August.* Cap. 8. of the profit of believing. *Follow the way of the Catholique discipline which hath proceeded from Christ himself by his Apostles even unto us, and from hence shall descend to posterity.*

Eightly, the very name *Catholique* held S. *Augustine*

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contra Epist. Fundamenti, cap.
4. in the womb of Gods
Church: why should it not
much more hold me who see
so much above a thousand
years experience beyond him,
wherein this glorious Attri-
bute is confessedly and distin-
ctively given to the true
Church, even notwithstanding
all Sectaries fruitless murmur-
ration?

Ninthly, lastly I cannot
omit with S. *Epiphanius*, *Euse-
bius*, *Optatus*, *Hierome*, *Aug-
ustine*, *Zonaras*, and others
to take notice in this radical
point of the infrangible series
of S. *Peters* Successours in his
See,

Dialogue.

See, maugre the assaults of what enemies soever. And truly I ingeniously confess, that these Symptoms of truth have an appearance to be applicable to your Church, as you stand devided from us in matter of faith and obedience, which gives me a desire to be further informed of your Tenets, that I may the better consider the causes of our separation. Will you please therefore to give me a *Synopsis* or a short bedrole of those points which are matters of faith with you, and wherein we differ from you, that I may clearly see how confor-

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formable your tenets are to what we are informed; wherein I pray you to abstain from Schoole-terms and controversial Disputations, which seem to render them more obscure, at least as to me.

Master.

I am glad you ponder with so much Iudgement those joyned motives which I formerly gave you of Christianity, which so clearly and demonstratively conclude the divinity of Christian Truths that no natural verities can reach them either in point of certainty or evidence, as considered in these premises.

For

Dialogue.

For example, if I would convince you not only of the truth of Christianity in general, which even to the eye and common sense of any one clearly descends from these premises, but of any particular Christian Truth, as of the reality of the body and blood of Christ in the holy Eucharist, I could prove it from those motives thus. First whatsoever was delivered to all the world by the Apostles as a divine Truth revealed from God himself immediately. Secondly by universal succession of Orthodox Christians so uniformly believed.

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ved. Thirdly, in it self inducing the believers to so much holiness. Fourthly by Miracles highly transcending all nature confirmed. Fifthly, by Martyrdom. Sixtly, by known Saints learned and holy religious persons who had in an eminent degree witnessed their love of heavenly and contempt of earthly things bene preached, &c. must be a divine Truth. But the most holy Eucharist is constipated with all these proofs, therefore it is a divine Truth. I do not believe any natural verity can challenge so strong Principles for a demonstration. Neither
can

Dialogue.

can there be any doubt of the premises to such who ingeniously have discussed the principles of Christianity. It would require a just volume exactly to declare it according to the dignity. I say that no natural verity can reach our divine Tenets in point of certainty, as manifested by the former motives though *a posteriori*, but if we further consider the product it self, namely our holy faith with the intrinsecal and immediate reference it hath to God or the divine verity from which it hath all formal specification, It is also more noble as well

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well as more certain and infallible then any natural science or knowledge though never so cleerely demonstrated. The reason is evident. First for the excellency or greater nobility of it, because the *medium* or motive of those sciences, is only some created veritie: for example, all natural sciences are either from secondary Causes to their effects, which is the noblest, and therefore called by Philosophers *a priori*. Or els which is most frequent, It is from the effects to their causes; and nature gives us no higher knowledge of God but
by

Dialogue.

by contemplation of his works to find out himself, which knowledge is far inferior to our holy faith, which therefore is of a more noble Order, namely supernatural, as being not possible to nature alone to reach the highest object, God himself under those notions of *Law-giver*, *eternal Rewarder*, *Punisher*, *Redeemer*, &c. which our holy faith gives clearly : Secondly for the incomparably greater certainty, it follows from the same Truth; For the divine verity as applied by Revelation being the formal motive, the knowledge which
is

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is deduced thence , or which relyeth intrinsecally upon that, must needs essentially be more certain then any which is derived from any Created or finit Truth : because the whole certainty of any conclusion as it is solely derived from , so it must have less or greater certainty, or infallibility according to the *medium* as applied to it, or as it is the *medium* or motive of it, namely as being so the effect of it. The cause therefore of faith being infinitely more certain, as being divine Truth it self, the effect is and must needs be more certain and infallible.

And

Dialogue.

And hence it produced all those stupendious effects, in the diligent and perspicacious embraces of it, which I mentioned at first. I will return therefore to our holy Religion in it self, wherein I further consider, that as one contrary better appears when it is placed in a proportionable distance from another, so you will more clearly discern the supereminency of Christian Religion, by comparing it first to the impuritie, the impudent falshood even in point of History, the inconsistency of one tenet with another, the violent introduction

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duction and manutention by sword of Turcisme contrary to the nature of Religion, which should be persuaded, as Christian Religion was, not compelled. *Bellarmino* tells us *de Scriptoribus*. About the year 380. even when Christianity had a full possession of the world, *Idacius Clarus* a Spanish Bishop was severely punished by the Catholique Bishops, because he had convented *Priscillian* though an Arch Heritique before secular Judges, and procured him to be put to death; so far this kind of proceeding was strange to them even in order
to

Dialogue.

to domestique Kingleaders of
Spiritual sedition.

As for Judaisme, Christs
prophecy *Mat. 24. Mar. 13.
Luc. 22.* brought to effect in
sight of those who were pre-
sent at his prediction (omit-
ting other motives) of their
then approaching ruine : And
for 1600. years to the worlds
astonishment and their inex-
cusable confusion evidently
continuing, is abundantly suf-
ficient ; for future contingen-
cies (of which sort this was)
having no necessary connexi-
on with causes pre-existent
in nature , cannot possibly
before told or foreseen by
any

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any order of nature.

This is further confirmed thus: All natural knowledge is derived either from the evidence of the thing in it self, or from the evident connexion it hath with the principles or causes of it: but future contingents have neither of these, therefore they cannot certainly be known by nature.

Hence is concluded, that all prophecies necessarily must be supernatural.

As for Paganisme, the principles are so antiquated, impurities so opened, their variable and various tenets so derided

Dialogue. 45

derided even by Philosophy, that all rational men abominate them. I will proceed therefore to your desire. In order whereunto, It is necessary that I expound to you the Basis or foundation of our whole faith.

Disciple.

Indeed Sir I forgot to mention that which is first necessary, and which you have now taught, for we are informed that you make small account of the holy Scriptures, upon neglect whereof, I can expect no satisfaction.

Master.

We do most highly reverence

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rence the holy Scriptures, believing them all and each part to be the Word of God, as in all our Councils appears, taking their rise ordinarily in decisions of Faith from thence.

We acknowledge also with S. Paul to Timothy, Ep. 2. c. 3. v. penult. That *All Scripture inspired by God, is profitable to teach, to argue, to correct, to instruct in righteousness, that a man of God may be perfect, being taught in every good work.* The Scriptures therefore are profitable to all, and are sufficient in themselves, though not alwaies in order
to

Dialogue.

to every one, for our safe conduct to heaven, forasmuch as they are liable to divers senses. Wherefore blessed S. Peter *Epist. 2. c. ult.* gives us notice, and a caveat to our giddy times, how the *unlearned and unstable deprave the Scriptures to their Perdition: As S. Aug. to Consentius epist. 222. Neque enim natae sunt haereses nisi dum Scripturae bonae intelliguntur non bene.* All heresies take their rise from misunderstanding holy Scriptures. *Trid. Sess. 4. in Decret. de usu sacr. lib.* Hence by reason they have by all Heretiques even from and in the Apostles time

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time till this day, been abused by traducing their sense and meaning (which licentiousness will induce still new heresies) Holy Church commands us not to interpret them according to our own fancies, but to adhere to the interpretations conveyed by hand to hand from age to age universally by the Christian Orthodox Doctors to this present Church; which oral conveyance we call Tradition according to the holy Scriptures phrase; *Act. 15. 16. 2 Thes. 2. 1 Cor. 11. 2* & alibi and therefore we al conclude, that besides the Texts or books

Dialogue.

books of Scriptures, there is a
a necessity of universal Tradition
in points of faith; because
were it not for this certain
and universal conveyance of
the sense, the various lections
and translations of the Scrip-
tures, would render both the
letter and the sense of the
Scriptures themselves uncer-
tain. Therefore the glorious
Martyr Sir Thomas Moore
elegantly in his Epistle to
Dorpius calls Tradition, *Vi-
vum Evangelium Fidei quod
per universam Ecclesiam in
corda fidelium infusum est, &c.*
They are the living Gospel of
faith, which is infused into
C the

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the hearts of the faithful
through the universal Church:
That is by carrying the sense,
they convey the life of the
Gospel through the whole
Church; And hence S. *Aug.*
distinguished heretiques from
Catholiques, That *Hæretici*
secundum suum sensum sacras
Scripturas legunt, (l. de gratia
Christi c. 42.) they understand
Scripture according to their
own Sense, we according to
Antiquity, that is according
to constant Tradition, for we
receive both Scriptures and
their sense by the Church.

In fine, I could deduce this
out of S. *Basil*, S. *Gregory Na-*
zianzene,

Dialogue.

zianzene, S. Chrysostome, S. Maximus, and S. Cyril, who shew into what precipitances the leaving this Rule hath brought very many.

Whence you see that we acknowledge nothing to be matter of faith with holy S. Paul, Rom. 10. which is not the word of God, that is which from the beginning was not revealed, and since continually conveyed and kept in the Church, according to the golden Rule of Vincentius Lerin. *Quod ab omnibus, quod ubique quod semper.* Nothing passeth the teste of faith with us, which is

C 2

not

A Catechetical

not *Catholique* in order to the universality of *persons*, of *place* and of *time*. So *S. Augustine* against the Donatists, so all Councils confuted all Heresies for want of these titles of Catholicisme; and this is still our plea against all emergencies, for holy Church now admits nothing to the Catalogue of *Catholique* tenets of faith, that cannot bear this tryal: alwaies provided that persons suspected or declared heterodox, be not admitted to the inquest, against whom all ages excepted.

This exception being admitted:

Dialogue.

mitted: every one of our particular Tenets was *alwaies* by the *universality* of Christians *in all places* (so far as Christian monuments are extant to attest them) acknowledged either in formal terms, or virtually included in such which were in terms written or delivered. I deny not but some particular Doctors might speak dubiously or perchance erroneously, therefore *Lerius* puts in his Rule, and we out of him, that *All not every one, the universality not every particular*, is required to testify any thing to be Catholique. That is to say, some particular

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persons in former ages have, and now may teach some things contrary to faith, as it were by chance, and not be taken notice of, as S. C/. fully shewed in his *Treatise of the definibility of the B. Virg. immaculate conception*, who cannot be thought to interrupt the universality of the Church; and to this purpose, The *common* Records of Christianity, which are *Scriptures, Councils, and solemn Liturgies* are most authentical; next, the fathers writings, especially if the former are deficient, which speak the whole Churches sense.

All

Dialogue.

All which witness our doctrines, as will appear in due place. On the contrary none of these universally taken, will witness the contradictory or denial of our Tenets in any particular; So that here is the difference betwixt Catholiques and others, that we challenge *universality*, they *particularity*; Or to speak a great truth more plainly, they cannot be sayed to challenge any one or particular Father for any one Tenet wherein they differ from us, but they snatch at any word spoken, as I said, by *chance*, or by slip of a pen, and

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not attending to his deliberate judgement in reading the whole man, they flatter themselves into a mistake: We stand therefore fixt to the old principles of Christianity, as all must do that will not err.

Disciple,

I do not see how reasonably this can be avoided, considering the difference of each mans apprehensions, which not regulated by a constant rule, must produce an infinity of errors, especially in such who have least of reason, and most of fancy, which number is most prevalent.

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lent. And therefore methinks
the Apostle in Eph. 4. & 11.
evidently confirms all that
you have said, shewing that
Christ upon his Ascension to
heaven, gave Pastors and Do-
ctors, until the consummation
of the Saints, for the edifica-
tion of Christs Body, until we
all meet in unity of Faith, and
the knowledge of the Son of
God; That now we be not
children fluctuating, and car-
ried up and down with every
wind of doctrine in the wicked-
ness of men, in craft to cir-
cumvention of Errors. Christ
therefore left this means in
his holy Church, that is, a

C S constant

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constant provision of Pastors and Doctors to convey to us his true faith as a way to prevent mens wickedness and craftiness, who would draw disciples by their new and false doctrines, or false interpretations of the old.

For what relates to your particular doctrines, I shall after take the boldness to tell you wherein there is an appearance of difficulty. I will therefore desire satisfaction for the present only upon what toucheth upon this foundation you have layed.

Sir it seems a matter of
great

Dialogue. 59

great study, not easily to be overcome except by very learned men, to know or find out a constant Tradition, as to read all the Fathers, Liturgies or Councils, &c. Is it not therefore sufficient testimony of this, if the present Catholique Church universally witnesseth it to be so?

Master.

You see that a Tradition cannot be conveyed to us but by the former succeeding ages; So that if there should be any interpolation, that is if the conveyance should be at a loss in any age, which is not to be understood by every disse-

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difference betwixt Catholick Doctors , as *S. Augustine* notes , and is clear in *S. Cyprians* case ; but when the Church is asked in a Council would assert the contrary or contradictory as faith , or the point disputed, *only* problematical, then surely it could not be a Tradition of faith. In like manner if the testimony of this present age should fail, the Tradition it self would fail in order to those who follow us. This cannot be denyed, To admit therefore universal Tradition as a certain Rule , and to admit also with *Vinc. Livin.* that there
alwaies

Dialogue. 61

alwaies hath bene and now is that rule (which all learned Protestants confess) is by necessary consequence to conclude the testimony of any age to be sufficient, which certainly was S. *Augustines* doctrine l. i. con. *Cres. Scripturarum, &c. Tenetur veritas cum hoc facimus quod universæ jam placuit Ecclesiæ, quam ipsarum Scripturarum commendat authoritas.* If we follow the universal present Churches Orders, we follow the holy Scripture, and in *Epist. 178.* he proves the B. Trinity, and the use of *opustias* though it is not to be had
in

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in S. Scripture , nay. B. S. *Augustine* saith more. For in case that any former age before *Luther* or *Donatus* did begin, *ista questio fluctuaret, & veritas haberet inter se Collegarum salva unitate sententias* , &c. If any point now condemned as heretical in the Council of Trent were before held *diversly* betwixt the faithful , it were ground enough for the certain verity of it, *hoc per universam Catholicam* , &c. *observare placuit quod tenemus*, that now it were held as truth by the universal Church which also he asserts plainly , And old *Capreolus*
Bishop

Dialogue. 68

Bishop of Carthage in his Epistle to *Vitalis*, And *Constantinus l. 2. de Bapt. c. 4.* saith The Authority alone of the universal Church is sufficient to Christian and devout minds. S. Chrysostome also in his Oration in and of Pentecost agrees with them, and so the rest after S. *Cyprian de unitate Ecclesie*, and he after his Master *Tertullian*. This surely convinceth the testimony of any age to be sufficient, els according to S. *Augustine* the holy Scriptures fail us.

Hence you see that there are two sorts of universal Traditions;

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ditions ; One which passeth so clear, that amongst Orthodox or Catholick Christians, it hath not suffered any rub or dispute. Points thus conveyed are like the stars *primæ magnitudinis*, if any man be ignorant of them, having lived where there is publique profession of Christianity, it can hardly be otherwise then *prave dispositionis*, that is with malice; such are the Articles of our Creed, The Sacrifice of the Mass, &c. The other which hath admitted some little umbrages in particular mens various opinions or altercations, are
such

Dialogue.



such which S. *August.* speaks of *Epist.* 99. treating of Christs descent into Hell, and of *Adam's* redemption thence; where he argues that *consensus Ecclesiae fere universae arguit fidem*; which way soever it was conveighed, *undecumque hoc traditum sit*, and though the Canonical Scripture have not mentioned it. Yet the whole Catholique Church being afterward asked by her Councils, when there was necessity, hath declared against these private opinions, that she alwaies reserved it in her *Repositorio* or Treasure house (as S. *Ira-*

neas

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neus calls it) as her faith. These are points, *secundae magnitudinis* of an inferiour light then the former, and therefore admitted some cloudines in particular persons understanding, and herein good Catholiques may have ignorance *purae negationis*, that is a Faultles nesciency, or not knowing them till sufficiently *declared* by the Church; Of this sort are many points, as the *non Rebaptization* of Heretiques, &c. To which purpose S. Thomas upon the Romans faith, *Eorum quae sunt fidei, quadam sunt quae non sunt perfecte*

Dialogue.

perfecte per Ecclesiam manifestata, sicut in primitiva Ecclesia non erat perfectè declaratum apud homines, quod illi qui erant ex Judæis conversi, non tenerentur legalia observare: & sicut tempore August. nondum erat per Ecclesiam declaratum quod anima non esset ex traduce, &c.

Quædam vero sunt ad fidem pertinentia per Ecclesiam determinata, &c.

Some things therefore though indeed of faith yet are not *perfectly* declared by constant consent of the Church, till afterwards upon occasion of difficulty, others from
from

A Catechetical

from the beginning were admitted, and thence clearly conveyed to us. But in each of these any present age, if authentically examined, would render us secure, els it is not conceivable how it could descend by Tradition. For as learned *Canus* elegantly shewes, *quid acceperit, & quis clarius evidentiusque testabitur, quam ipsa quae accepit? & ideo ipsius Scripturae sensus ab Apostolis Ecclesiae traditus penes Ecclesiam est.* No body can better tell us what the Church received from the Apostles then the Church
her

Dialogue.

her self which received them,
If she therefore shall once or
in any age fail to know what
she hath received, all fails.

Disciple.

Me thinks this is demon-
strative. But Sir I pray tell
me, are all things which are
thus conveighed points of
faith? As for example, it
is generally received as well
by the Greeke as Latin
Church, that the B. Virgin
was assumed bodily to heaven;
Is there a necessity of belief of
this, it being not at all inclu-
ded nor drawn from holy
Scriptures?

Master.

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Master.

You give me occasion to explicate a necessary point, the knowledge whereof is very usefull to your purpose of knowing faith from other Tenets, which is this. We do distinguish the faith of the Church from her *doctrine*; any *obstinate* prevarication from the first makes Heresie, that is, after sufficient knowledge of the Churches definition, any one should hold the contrary, as in *S. Cyprians* case, it was therefore heresie in the Donatists, after they knew the Council of Nice's definition, which was not so
in

Dialogue.

in him, as *S. August.* witnesseth. From the later therefore is only error, as being such which *S. Thom.* calls *non perfecta declarata*: of which sort is the Tenet you mention, and the B. Virgins immaculate Conception; some also give instance of the vulgar Latin Translation, which is declared by the holy Council of Trent to be authentic, *having bene approved by long use of many ages.* Yet this depending upon matter of fact not recorded in the Original holy Scriptures, nor delivered by the Apostles, but taken up after, cannot

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cannot be matter of faith; that is, not to be numbred *inter perfecta declarata*, or oblige us so far that we may not correct it in some particulars by the Originals, as learned men do, as also Sir Thomas More against Dorpius shewes elegantly, but to assert out of this head, or any other, the vulgar translated Bible not to be Authentical, would be erroneous, being contrary to the doctrine of the Church, and indeed against the sense of the ancient Latine Fathers, who did use it commonly, as would be easy to shew in most important things.

Some

Dialogue.

Some also alleadge the Resolutions recorded in the Common Law ; which is discussed in S. C. l. his Systemes. Some, those which are celebrated in the Chapters of the Council of Trent: That is to say , some conceive that though the discourses in the Chapters do contain not only Catholique doctrine, though the Council seems only to speak so, as *Sess. 13. cap. 8.* and in the 6. *Sess.* in the ends of the Chapters ; yet the manner of their proposal being to declare *qua credenda sunt*, as clear in the Texts: intimates them to be also resolutions

D OF

A Catechetical

of faith; yet this dignity (as they think) is not fully and solely declared as from thence, but chiefly from their conformity to the Canons; So that although Catholique Faith as to the substance, is declared in the Chapters (as indeed it is) yet according to this we are obliged only *sub Anathemate* to that form of expression, which is defined in the Canons.

One reason they bring is. Because the Chapters are not framed in the Style of Conciliary definitions with *Anathemates*, and the like.

Another, Because the Canons

Dialogue.

nons (where the very forme is exceeding exact) sometimes differ from the manner of expreffion in the Chapters in order to the same matter, as *Sess. 6. of Justification Can. 11.* and the 7. Chapter; Also *Sess. 13. of the Sacrament of the Eucharist, Can. 6.* and fift Chapter and els where, yet *Sub Anathemate* all must stand to the Canons; and therefore must expound the Chapters by them.

A third, Because the Councel it self *Sess. 4. c. 3.* plainly puts a difference betwixt the doctrines of the Chapters and Canons in

D 2 these

A Catechetical

these words. *Her suit:* These are the things which this Oecumenical Synod professeth and teacheth touching the Sacraments of Penance and extrean unction; and proposeth them to all the faithful of Christ to be believed and held. But it delivereth the following Canons to be inviolably kept, and perpetually condemnes and Anathematizeth those who assert the contrary; Where in the same Chapter touching the same matter, before they come to the Canons, the holy Council denounceth Anathema, and perpetual condemnation to such

Dialogue.

such who shall assert that those Canons are not to be received, which the Council will have *inviolably kept*, as is said there; yet only simply propoundeth the doctrines in the Chapter to be believed, without any further commination, &c. This diversity of style in these judgements emphatically expressed with *But*, &c. in order to the Canons, reacheth very home to shew that the Chapters do rather open or state our faith in the doctrines to be defined, that is, declare the Catholique doctrines which are to be defined, then contain the

D 3 defi-

A Catechetical

definitions themselves *sub A-*
mathemate.

They bring other reasons,
which they judge important,
but because this is not a place
of disputes, I bring them not,
as not intending here to con-
tend with them or any.

There may be further in-
stance in many points if it
were behooful to dilate on it;
as in brief, *all conclusions*
are of this nature, which are
only deduced out of some verity,
not formally revealed, yet
defined by the Church virtually
included in such: as many of
ours give instance in the thou-
sand years mentioned by
Papias,

Dialogue.

Papias and others, after this life, which therefore some of our learned men brand only with the note of Errour.

I add moreover that many practises may be universally used, and yet are so far from arguing faith, that they may be grounded only upon probable opinion, of which there are instances very obvious, as appears in certain formes and practises of Indulgences, and some Ecclesiastical Ceremonies, as particularly in Ordination of Priests, their joynt pronouncing the words of Consecration with the Bishop, and many others. These

D 4 forts

■ *A Catechetical*

forms of Rites are therefore
changeable by the Church, as
we see hath been in some
Countrys upon just motives
in the celebration of publique
divine service in the vulgar
tongue, &c.

Touching the disposition
of publique service both for
matter and form, it belongs
to the Ordination of the
Church, and not to any or
every particular people or
person, as appeareth in the
famous old Milevitan Coun-
cel, *Placuit etiam*, &c. It is
agreed that Prayers, Orizons,
& Masses be celebrated of all
mishy & are approved in the
Council;

Dialogue.

Councel; Neither may any
others at all be sayed in the
Church which have not been in
a Councel examined and ap-
proved. And the reason is
added, Lest any thing may be
contained in them which is
against faith either out of igno-
rance or want of Study. So that
if faith be kept intire, the
Church may proceed in the
rest according to probable
motives. Hence I conceive the
danger of corruption of faith,
to be a great reason why the
Church in the common ser-
vice useth not the Psalmes in
metre or riming, and for
this cause S. August. Ep. 137.

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dorth not commend the turning Psalmes into verse or time. *Neque enim ex Hebræa lingua quam ignoro, potuit etiam numeros interpretas exprimere, ne metri necessitate ab interpretandi veritate amplius quam ratio sententiarum sinebat, digredi cogeretur, &c.* Antiquity was so tender of the sense of holy Scriptures, that they durst not use such baldnes as our Novelists do now. Especially those who as the Donatists, intermix songs of there own making amongst the Psalmes as *S. August.* in his *Epistle 119.*

This was the reason also
why

Dialogue.

why is the common practise,
the service is commanded to
be used in Latin, which truly
was very ancient as to En-
gland: For it is evident that in
the Council of *Claves* having
under Archb. *Cuthbert* above
900. years ago; it was so, and
in the 27. Canon of the *profit*
of singing *Psalmes* it appears
that it was yet more an-
cient.

In Order to the whole
Church, there is some monu-
ment in *Epiph.* almost at the
end of his third book, witnes-
sing that amongst other of-
ficers of the Church, there
were some called *Interpretes*

A Catechetical

to expound the lessons and the like.

But that which is a demonstration to me is, that first I find with the most ancient Latin Fathers *Tertull*, *S. Cyprian*, *S. Augustine*, and others, frequent exception of those words out of the *Liturgies* which being need the Canon, as we call it, are not subject to change. *S. Augustine de vera Religione c. 3.* saith, *Quotidie per orbem universum humanum genus una pariter voce respondent. Sursum corda se habere ad Dominum.* The whole world every day useth the very words of *Mass* in Latin

Dialogue.

Latin in the same manner he
hath them *Ep. 156.*

Secondly, I find in the old
Grecke Church, that they
used in their Liturgies not
the vulgar but the learned
language.

Besides I find that when the
Emperours did change the
very Laws into Latin, against
which *S. Gregory Thaumatur-*
gus in his prayes of *Origen*,
murmureth much, and as *S.*
Chrysostome (in *Sermons ad*
fidelem Patrem to 6. p. 190.)
shewes that in the Court at
Constantinople they speak
Latin, in so much that long
before even in *Trajan's* time,
nisi. I Plu.

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Plutarch notes (in *questioni-
bus Platoniciis*) *Sermone Ro-
mano universi fore mortales
nunc utuntur* : The whole
Romane Empire in point of
State used the Roman tongue,
yet in their Liturgies they al-
waies used the learned Greek,
as appears in all the Greek
Monuments. And hereupon
even in the first Oecumenical
Council under the Raigne of
Constantine, Pogonatus, the
Popes Legate was permitted
out of particular favour (as
they speak) to say *Mass before
the Prince* in Latin, so pre-
cise they were in having it ac-
cording to their ancient
custome

Dialogue.

custome in Greek, though the Latines otherwise amongst themselves, that is in their own quarters, did it in Latin. In those Eastern parts, as appears in many obvious passages: and sometimes at Constantinople as the first Epistle of Pope *Nicholaus* the first shewes to the Emperour, even though they had Greeks present with them, so that it was alwaies either Greek or Latin, where they used often at least for the Epistle and Gospel the Interpreters, of which *Epiphanius* spoke for the Greek, as the Council of Trent enjoyneth now for the

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the ignorant. So that it was
alwaies either Greek or La-
tin: But as I said the Church
upon probable reasons cha-
nged these things. And S. Au-
gustine Epist. 178. speaking of
translating the holy Scrip-
tures into vulgar tongues, he
doth not wholly dislike it, yet
he holds it hardly Lawfull for
the Barbarous Nations to
speak of our holy mysteries,
which the Grecians and He-
brewes might: *Non enim in
Africa, aut in cuncta Barba-
ria, sed in Syria vel Gracia,
ubi & ipsa caro voluit de Vir-
gine nasci Dominica, decuit
vel oportuit verba Dei com-
penaiose*

Dialogue.

pendiole formare, &c. You see
he saith that it was not so
fixing to put the Scriptures
into vulgar, or any languages
besides Greek and Hebrews
for reverence of our blessed
Lords residing amongst them.

And truly the same reason
some give for adjoyning only
Latin, because of the inscrip-
tions upon the Crosse. But as
I said, the Church may pro-
ceed in these things, upon
probable motives. And indeed
if probable reason is not secu-
rity enough both for Church
and Commonwealth in their
practical Results, all mankind
would be reduced into inex-
tricable

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tricable perplexities, since clear demonstrations even in natural things are very rare.

Disciple.

Truely this seems convincing to me, as flowing necessarily and evidently from the first Principles upon which our discourse is grounded, as for example, when we deliberate in order to practise upon any point; we assume some universal principle, or first conception, as *Logicians* call them, in the application whereof to particulars we ordinarily recur to our senses, where we easily take appearances for truth, and conclude

ac-

Dialogue.

accordingly. As thus, if the question were concerning giving Almes to a seeming poor man, we would frame such like discourse. Every good thing ought to be done, which is accompanied with all due obliging circumstances, but *hic & nunc* every thing concurs in order to this man, ergo; where the *minor* depends upon the senses; as whether he is in that exigency of poverty, whether he will not spend it in profane uses, &c. wherein we are easily deceived, and of this nature are most practical objects, as if you consider it will appear.

Wherein

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Wherein if by help of our senses we can heighten our judgement to probability, we have done much. And if this is sufficient in subjects to warrant their results, as it is, then surely it is much more sufficient in Magistrates Spiritual and Temporal, who have besides this, Authority to back their decrees, and challenge obedience to them, *Math. 18. 17. Heb. 13. 17.* and els where.

Disciple,
But Sir how will it be possible to discern the Churches faith from her doctrine if each may challenge Tradition.

Master.

Dialogue. A 22

two to *Chastan.* *W*hen this end and such like necessities, when the difficulties cannot otherwise be overcome, our final remedy now and alwaies hath bene to resort to General Councils, as the Monuments of all ages witness, who designe to each their proper place, as in these Canons ordinarily appears by the diversity of Style: If the matter be of faith which is agitated, Their precise answer or resolution of it is the faith of the Church: if they speak any thing besides the very matter propounded, it is not understood to

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to carry the same weight, though even that must not rashly be rejected, seeing it to be their doctrine, or at least opinion of so many grave men, in whose supreme Authority all Christians justly acquiesce, especially if they define or determine faith; knowing that Gods promise in preserving his Church against the gates of hell; *Mat. 16. Joh. 10. Isa. 25.* must be broken if they should err, that is, the whole Church dispersed into all Nations must of necessity in a very small time fall also into error, being that they have no other way to be in-

Dialogue. 95

instructed then by their Prelates, who joyned together make the General Council.

Disciple.

Truly I know not reasonably what to reply to this, for if the Fountain be infected, the Rivers must relish of the source; so that I see in your Church, the last result is best had from General Councils; And therefore in the Council of *Trent*, *Sess. 25 c. 2.* concerning Reformation, it is decreed that all Bishops are obliged to promise obedience to the Pope; as to matters of faith, they are restrained to General Councils and sacred Canons.

To

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To which I know not what we can counterpoise, and therefore shall subscribe with you in it.

But I pray Sir, is the office of a Councel only to testifie what they have univetsally received as points of Faith? Or whether may they not also infer conclusions which were never clearly delivered, either as Faith, doctrine, or opinion? as for example, the Error of the *Quarta decimans* is not recorded in holy Scripture in terms as an heresie or error, neither did Antiquity manifestly and universally deliver it, till it was declared in the Nicene

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Nicene Council, nay even the
consubstantiality of the Son
is not clear otherwise in
Scriptures, as appears also
confessedly in the same Coun-
cil.

Master.

The office of General
Councils is as you have
taught, is not only to testify
what they have received as
faith, but also to declare ne-
cessary conclusions involved
in the premises clearly deli-
vered, as in the examples you
have given is evident, and in all
the four first general Coun-
cels was practised, and so ever
since.

E

Disciple.

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Disciple.

I must needs say that I have observed, and it is very obvious for every one to know this practise of the Councils in all ages: And certainly the holy Apostles gave them example of it in their great and grave *conquisition Act. 15.* made in their first Council under *Claudius Tiberius*, where the drift was to conclude by necessary consequence, that upon Christs comming and his Laws promulgation, the old Law should not oblige in order to the Gentils converted to Christianity. Which conclusion was not before de-

Dialogue. 99

delivered by Christ in formal Terms.

By which Course *S. Paul* also after concludeth the same thing. *Heb. c. 8. v. ult.* By saying the new, he antiquated the former. Now what is antiquated or grown old, is near to death.

Master.

This Basis being agreed upon, you will easily see that the tryal of our faith is not to be had from the Schools or any of their Doctors, nor from any particular Church if dissenting from the rest, but most compleatly and finally from the Church universal

E : suff:

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sufficiently represented in general Councils, who in a supream and inerring degree can decide controversies out of holy Scriptures, and universal Traditions which both are the adequate source of our faith, whence we first admit the Creed commonly attributed to the Apostles, as also the Nice'n, *Athanasius* his, or whatsoever form of faith by General Councils hath bene or shall be propounded for better explication of difficulties occurring out of the two heads of Scriptures and Traditions. Some novalists would seem to streighten the
the

Dialogue.

the Church, as if upon any emergency she could not as well deduce consequences now as heretofore; but I am sure both holy Scriptures and Fathers conceive Christs promise to his Church not to become weaker by age, but lasts in full vigour *ad Consummationem*, to the very end. And therefore surely the Church could as well and by the same power declare Christs being in the holy Sacrament by Transubstantiation, as the Nice'n Fathers his eternal coexistence with his Father by consubstantiality, and so *upon occurring necessity* to the

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end of the world. The whole treaty of this is largely set down in *S.Cl. his Systeme.*

Disciple.

Verily Sir I know not what to reprehend in this, which proceeds in necessary consequence to the grounds you have layed and I have admitted, as not knowing with reason how to contradict them. I gave you a hint at the first, that the morive of Christianity throughly digested, had not only inclined me to imbrace the faith of Christ in general, but (as now I confess more fully) had in most necessary and evident consequence

Dialogue.

quence insisting in the same tract, compelled me *in judgement* to be both Christian and Catholique, the motives do so plainly reach to both, that verily to accept the first and reject the last, signifies a perfect implicancy within it self, as if one should conceive it possible to be a man, and yet not capable of his properties which flow immediatly from his essence.

Thus far I was advanced then, though not without some fear, by reason of prejudice of education, and even affection to my Parents instructions, and the like, and truly

A Catechetical

he that knows not how much affection or disaffection can deordinate the judgement, hath not much observed himself in point of practise, nor speculated *their* neighbourhood in point of reciprocal influence, which S. *August.* did not only experience and confess in himself in his book of his Confessions; but excellently urgeth it against others *Ep. 70. Nescio quæ carnalis consuetudo ibi vos tenet: & olim doleo, olim gemo, maxime prudentiam tuam cogitans, &c.* Even prudent persons feel the power of carnal kindred in order to their resolutions. But

Dialogue.

But now upon diligent observing the *Rules*, and as you call them hinges of Christian Religion, which you have layed open to me, me thinks even Children which are initiated in the practise of Reason, that is in drawing clear consequences from Principles unquestionably granted, must needs upon the acceptance of Christianity, be cast into Christs sheepfold, which is his Church. So that the sole reason why many of our neighbours admit the first and yet boggle at the last, is purely for want of consideration of

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the necessary connexion betwixt them caused by prejudice even from our cradles, nourished, and increasing with addition of new habits instilled unto us dayly in aversion from Catholique Religion. As it is amongst the Turks against Christianity, for as *S. August. Epist. 210.* elegantly teacheth. *Sicut constantia non sinit hominem depravari, sic pertinacia non sinit corrigi.* Men thus strongly prejudiced in judgement, will not admit due instructions. And indeed any thing which is thus insensibly insinuated, and as it were wyred
into

Dialogue. 1091

into us, and growing up with us hath the force even of those general notions which nature it self first in our conception plants in the whole *Species*. And consequently is a work of strange difficulty to supplant even when our very senses contradict. But for my part through Gods assistance I have much unclothed myself of those overworn habits, and therefore clearly see the connexion of Christianity and Catholicisme as to the General, so that the question will be hereafter, as far as it relates to me to know whether you have observed these Rules
(which

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(which already I presume of) and not any longer to question the Rules themselves which so clearly follow one from the other.

In order to this give me leave to tell you , that you seem to have expunged one or a great part of one of the Commandments, namely the second, wherein it is in holy writ forbidden to worship graven Images, &c. *Exod. 20.*

Master.

To this I answer that you have already forgotten our last Rule, which is a General Council; did you ever hear or read any such decree in such

Dialogue.

a Councel & I have told you that every practise though of the whole Church doth not argue matter of faith, whence you see that our faith binds us not to any such expunction, neither am I to enter into any other disputes, as we agreed, yet you must observe that amongst the ancient Christian Doctors, most commonly that which you call the second Commandment was included in the first, so that there were only three Commandments in order to God as now we read them, though the Hebrews reckoned more frequently otherwise, But in both

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both methods or Partitions, the understanding is the same, and therefore to boggle at either is a pure cavil ; as learned men will easily perceive.

Disciple.

Indeed I confess that some of the Catechismes and for ought I know without reprehension (wherein I particularly commend the very useful piece of M. *Turberfil*) do fully express the whole though not in the form of the Hebrews, which we use, and therefore I insist not on it: But there are points of greater weight which you impose

as

Dialogue.

as matters of faith, though not deducible from Scriptures or Tradition by any General Council. As for example your Invocation and your worship of Angels and Saints, derogating from Gods honour also in your worship of Images; but chiefly in your merits undervaluing Christs passion, and denying the obliging power of Gods moral Law, at least in order to such whome you esteem Heretiques; to which must be added the Sacrifice of the body and blood of Christ in the *Mass*; Transubstantiation and Purgatory, denying communion
in

A Catechetical

in both kinds to your Laity,
Confession, and seven Sacra-
ments, and Indulgences; as
also the Popes power in
Temporals, and his infallible
power of defining new mat-
ters of faith, &c.

Master.

To each of these I will give
you a clear List of our Tenets,
not interposing our School
disputes, but purely our faith,
as following out of the
Grounds already layed and
admitted by you.

First we humbly believe the
sacred Mystery of the B. Tri-
nity One eternal almighty
and incomprehensible God
whom

Dialogue.

whom only we adore and worship, as alone having Sovereign dominion over all things, to whom only we acknowledge as due from men and Angels all Glory, Service, and Obedience, abhorring from our hearts as a most detestable Sacrilege to give our Creatours honour to any Creature whatsoever. This all our Councils from the Nicen downwards even including the Council of Trent have delivered as our belief out of holy Scriptures and Traditions.

And therefore by the prayers we address to Angels
and

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and Saints, we intend humbly to sollicite their assistance before the Throne of God, as we desire the prayers of one another here upon Earth; And the Council of Trent, *sess. 25. in Decreto de Invocatione Sanctorum, &c.* defining what is to be believed herein, only declares That it is *good and profitable* to make our addresses or *invoke them*, but not at all determines the manner, so that our explication of it is as much as our holy faith requires, wherein also is to be noted, that though the Council in the definition commends the pra^{se}ise, yet
formally

Dialogue. . . .

formally commands it not.
The Church in her doctrine
is warranted by holy Scripture
especially when *Jacob* prayed
to the Angel and obtained his
desire, neither can it be sayed
that it was God and not the
Angel.

First because it is evident
that till our blessed Saviour
appeared, God spoke and
appeared only by Angels, as
it is clear in the *Acts* c. 7.
Hebrews Chap. 1. and 2. and
els where, and *S. August.* shews
l. 10. de Civ. c. 13. and *Ludo-*
vicus Vives there largely.

Secondly the History it self
of *Jacobs* lustancy with the
Angel

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Angel in *Genesis* 32. where by importune begging he got his blessing, which the Prophet *Osee*¹² refers *Gen.* 35. to demonstrate that it was indeed an Angel, who foretold *Jacob* that God would appear to him in Bethel to multiply his blessings upon him promised to *Abraham* and *Isaac*, which accordingly succeeded, as appears there; so that if any would have this to be of his praying to God they are wholly mistaken, not observing that there was one Angel to whome he prayed, and another who represented Gods person in Bethel.

This

Dialogue. 117.

This therefore being supposed towards Angels, it will conclude for our addressees to Saints, since our blessed Lord saith they shall be like Angels, as indeed they are naturally not much inferiour, and in their Celestial condition much more like in seeing the face of the father, which renders them blessed. Whence they derive a knowledge of all things which relate to them, as appears in our B. Lords discourse of the Angels Guardians of his little ones, *Matt. 18. 10.* where he infers from their seeing Gods face as a *Causal*, their knowing what

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what is done to them here; but as to the point of the Saints hearing our prayers, I cannot with *S. Augustine*, touching the care for the dead especially the Council of Trent being silent herein, put in the list of our Articles though it comes near, as it is shewed in the Systeme of S.C.

We pray therefore to them both, not that we hope any thing from them as original Authors thereof, but from God the fountain of all goodness, through Jesus Christ our only Mediatour and Redeemer.

Neither do I see at all how
this

Dialogue. 49

this can be questioned by any Christian who intends not to introduce a new religion, for the Greekes and Latines agree in it, not only in their present practise but in all Antiquity, as the Lyturgies of *S. Basil* and *S. Chrysostome* accepted by them, witness. The old Councils also, as the great Chalcedonian touching *S. Flavian*, the first of Carthage accepted also in the Council of Trull by the Greeks witness it; and *Vigilantius* was judged an Heretique by *S. Hierome* for denying it; He is highly worthy your reading to see the sense and practise of the old

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old Church, as also to see our adversaries speaking in *Vigilantius*, where you will confess that their plea is from him, ours from old Christians: I could give you Fathers who were eminent persons in former General Councils, as S. Gregory Nyssen in S. Theodore largely in the first Ephesian, but it is done in the Systeme, I would advice the devout and learned reader to peruse the first Council of Ephesus in the AAs, where he will find in the Synodical Epistle written to the Clergy of Constantinop'le a far greater reverence and expression of duty, to the
blessed

Dialogue. 1221

bleſſed Virgin, then they can now digeſt in us without note Of ſuperſtition or Idolatry. Let him alſo read *S. Auguſt. Epiſt. 42.* where he commends Chriſtian Emperours ſupplīcating at *S. Peters Shrine*. Let him read *Theodoret in Symeon Stylites*, whoſe picture Chriſtians hangd before their dores for their proteſtion.

Secondly neither do we believe any divinity or vertue to be in Images, for which they ought to be worſhipped as the Gentils did their Idols, but we retain them with due and decent *reſpect* in our Churches as Instruments
F which

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which we find by experience do often assist our memories and excite our affections to what is represented by them.

And truly for any Christian to call this in question, is to call into question not only the light of Reason, but the most ancient custome of Christians, as all Antiquity will witness : Therefore S. Hiereme in his Epitaph upon S. Paula tells us her custome herein as a thing ordinarily and laudably practised, *she did use to lye prostrate before the Crosse and adore, as if she had seen our Lord present :* Which was and is the universal

Dialogue.

sal Custome of Christians
Greek and Latin, namely to
use Images as Instruments of
our devotion.

The former part of this our
assertion of not believing any
divinity in them, is conceived
in the same words in the
Council of Trent; *Sess. 25.*
Decr. de Invocatione, & vene-
ratione & reliquiis Sanctorum
& sacris Imaginibus. The
later of reueyning them with
due respect, is also clearly
asserted in the same place,
adding the honour which is
given to Images, to be referred
to that which is represented
by them. So that our holy

~~now~~ A Catechetical

faith herein binds to no more: Both which assertions may easily be confirmed by strong reasons answerable to the essence of Images and the dignity of our natures. Neither doth the Council give any formal expression of a Command in order to particular practise, which is observable. Schoole Speculations in both these points sometimes reach higher, but according to your desire I abstain from them.

It is also to be observed, that this act of *respect* which we direct to Saints or Angels by the use of Images, doth not import

Dialogue.

import an act of Religion according to the strict signification of that word, as many Schoole men with *S. Augustine Epist. 43. q. 3.* use it, which in their sense can only be applyed to God himself, which also is taught clearly in *S. August. Prohibetur coli aliqua in figmentis hominum Dei similitudo, non quod non habet imaginem Deum, sed quia nulla imago ejus coli debet, nisi illa qua hoc est quod ipse est, nec ipsa pro illo, sed cum illo.* No picture must be worshipped of God except that which is God, and *de meritis Ecclesie Catholicae c. 34.* he justly reprehends

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pidurarum adoratores, as the Church also doth in this true sense *colere* and *ut numen adorare* signify the same thing, in *S. August. Epist. 41.* which shewes what he ment, when he saith, we are forbidden to worship that is *colere*.

This punctually they are in their spiritual respects even to Gods greatest Saints, represented by their Pictures, whence you see how injuriously we are traduced.

Our faith is warranted herein by holy Scripture in divers places; especially the former: and this Paragraph is warranted in the practise of *Abraham*

Dialogue. 127

brahim and Lot, Gen. 18. Gen.

19. when the Images of Angels appeared, and they offered high reverence to the Angels represented under such forms, which at the most is our practise. Read also *S. Augustine* upon these words *Pf. 98.*

Adore the foot stool of his feet,
Where he shewes that those words infer this reverential use of Images.

Here may be added the famous History of the Image of our B. Lord at Beryti in Syria, which being crucified by the Jewes, there issued out so much Blood, that both the East and West plentifully

F 4 had

had of it. The whole History is set down authentically in the second general Council of Nice.

For proof of both these Truths out of Antiquity, I refer you to S. Cl. his Treatise of Councils and Problemes, where he gives you the Fathers words well digested in the very Fountains, but here according to your desire I abstain from disputes and longer discourses, only I desire you to read the second General Council of Nice, where both these Paragraphs, but especially this of Images is from every Topicke most learned.

Dialogue.

learnedly discussed and concluded, whereunto it is good to joyn and read the famous Epistle of Pope *Adrian* to *Charlemaigne*, wherein are great excellencies as to this purpose.

Disciple.

Sir I humbly thank you for this wholesome doctrine as it is expounded by you, which I believe all reasonable persons will accept. But Sir I pray acquaint me with the truth of the controversy betwixt the French, especially in the Council of Franckford, and the Council of Nice, touching the venerations of holy Images,

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ges, you know that many of our men object it.

Master.

It is very manifest that the French under *Charlemagne* did not conceive the second Council of Nice to be Occumenical, els they durst not have resisted their decrees in this particular, And therefore *Charles* sent into England to acquaint our Prince with the Tenets of that Synod, which they also rejected; as appears in King *Offa* in *Hevendon* and other Histories. And Pope *Adrian* in his Epistle to *Charles* shews the ground to have bene out of misinformation

Dialogue. 131

tion of some ill affected. For he saith, *Quidam garrunt,* &c. some injuriously give out as if we *εὐσεβιστεύοντες* did *deify* the Images: Nobody did better understand the marrow of the business then he, who so strenuously endeavoured a right understanding betwixt the Churches, which being effected, he approved both Franckford and Nice, so that afterwards holy Images were retained every where (except the Iconoclasts who were Heretiques) and reverently used as I have above expressed, and as they had bene all taught before and especially in our
Coun-

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Countrey, as appears in *S. Bede* in his *Book of Salomons Temple* c. 10. and in his *History* in *S. Austine*, l. 1. c. 25. and in a *Council of London* above 900. years ago, but not in that blasphemous sense, which was falsely conceived of the *Nicean Council*, but cleared by *Adrian*.

Disciple.

For my part I was convinced before by the former books, wherein *S. Cl.* largely declares the sense of the old Church, yet I thank you for this particular.

Master.

Dialogue.

Master.

Thirdly we firmly believe that no force of nature, nor dignity of our best works can merit our Justification, but we are justified freely by Grace, through the Redemption that is in Jesus Christ.

And although we should by the Grace of God persevere unto the end in a Godly life and holy obedience to the Commandments, yet are our hopes of eternal glory still built upon the mercy of God and the merits of Christ Jesus.

All other merits (according to our sense of that word) signify

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signify no more then *actions* done by the assistance of Gods grace, to which it has pleased his goodness to promise a *Reward*. A doctrine so far from being unsuitable to the sense of the holy Scriptures, that it is their principal designe to invite and provoke us to a diligent observance of the Commandments, by promising Heaven as the reward of our obedience. *Godliness is profitable*, Tim. 4. 8. to all things having the promise of this life and of that which is to come. God will *render*, Rom. 2. 6. to every man according to his deeds, to them
who

Dialogue.

who by patient confidence in well doing, seek for glory, and honour, immortality, and eternal life: And again if you live after the flesh *you shall dye, Rom. 8. 13.* but if through the Spirit you mortify the deeds of the body *you shall live, Heb. 6. 10.* And God is not *unjust* to forget your work and labour of love which you have shewed for his name: Nay the bounty of our Lord is not barely according to our works, but high and plentiful even beyond our capacities, giving full measure heaped up and running over into the bosomes of all that love him:
nor

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nor is any thing so frequently repeated in the Scriptures as the promises of our gracious God to recompence with everlasting glory the faith and obedience of his servants.

I will give you one Canon of the Council of Trent, It is the six and twentieth, *sess. 6.* by which you may see the sense of our Church in this most important business. *If any one shall say that the just for those good works which have bene done in God ought not to expect or hope for eternal retribution from God through his mercy, and the merit of Christ*
Jesus

Dialogue. 13

Jesus, if in well doing and keeping Gods Commandments they shall persevere to the end, A nathema sit. That is, let him be accursed.

Thus we believe the merit or rewardableness of holy living (both which signify the same thing with us) arises not from the self value even of our best actions as they are ours, but from the Grace and bounty of God: And for our selves we sincerely profess when we have done all those things which are commanded us, we are unprofitable Servants, having done nothing but that which was our duty,
so

so that our boasting is not in ourselves, but all our glorying is in Christ.

All these assertions are conformable to the Results of both old and latter Councils, as the Diospolitan, Carthaginian, Milevitan and the second famous Council of Orange against Pelagianisme, and lastly the Council of Trent in those learned definitions of faith touching justification and these subsequent Articles and Canons, and declared in the Chapters preceding taken as you see out of holy Scriptures, and therefore *S. August.* (whom we follow)
Ep.

Dialogue.

Ep. 200. faith. To assert a man to be able to keep the Commandments without Gods grace, is Judaisme and Pelagianisme.

The Schooles here interlate many learned niceties, but according to your desire, I give you only our faith against such who would have sinners to be transformed to be the Sons of God, and Co-heires of heaven with Christ, without any real inward change or operation of good works, against Scriptures and Reason; as is further shewed in the Treatise of Problemes; as also in all
the

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the other Speculative contro-
versies.

Disciple.

This is indeed a most impor-
tant Article which concerns
the Oeconomy of our blessed
Lords conducting our Souls
to heaven, wherein *S. Augu-
stine* was so molested by the
Manichees on the one side,
and the Pelagians on the
other, of which the holy
Church hath bene most ten-
der, as you have shewed in the
celebrating so many Coun-
cels, & truely you have plain-
ly instructed, and convinced
me in these divine Truths.

Master.

Dialogue.

Master.

Fourthly, we firmly believe and highly reverence the Moral Law, being so solemnly delivered to *Moses* upon the Mount, *Exod. 20.* so expressly confirmed by our Saviour in the Gospel *Math. 19.* and containing in it self so perfect an Abridgement of our whole duty both to God and Man. Of which that you may be assured, I will give you the very words of the Church in the Council of Trent: *Sess. 6. Can. 10.* If any one shall say that a just man how perfect soever is not bound to the keeping God Commands
but

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but only to believe, as if the Gospel were a naked and absolute premise of eternal life without condition of keeping the Commandments: let him be accursed. There is then no hope of being admitted to our Communion for any one who shall not acknowledge the obligation of Gods Commandments, that is the moral Law.

Which Moral Law we believe obliges all men to proceed with faithfulness and sincerity in their mutual contracts one towards another, as the very letter of the Law shews in the second Table in
order

Dialogue.

order to our neighbour, and therefore our constant profession is, that we are most strictly and absolutely bound to the exact and entyre observance of our promises made to any person of what Religion soever, according to the Axiome admitted not only in our Law, but much more in our divinity. *Promissum in ore fidelium transit in debitum.* A promise made by Christians is a debt.

I remember not any definition in the Councils touching the obligation of promises to Heretiques, by reason of no heresy against it, so that it is a Truth

A Catechetical

Truth supposed, and by consequence to be drawn from their doctrines touching the illimitable obligation of Gods Commandments. It is also clear in holy Scripture, *Ezech. 17.* where God speaking of a promise made by King *Sedechias* to *Nebuchadonozor* an Infidel which he broke, though it was extorted in captivity from him, yet God saith, *I live saith the Lord*, &c. The Covenant which he broke I will cast it upon his head, &c. The same is also shewed by Gods revenge upon *Saul* for killing the *Gabeonites* against promise

Dialogue.

wise, 2 *King* 21. though they were Infidels, & had deceived the Iſraelites, S. *Paul* therefore teacheth that the end of *all* Controversies is an oath; which is not true if it obligeth not in Order to Heretiques, who will be contained in that *all*, much more to the Magistrates and Civil powers under whom we live and to whom we owe allegiance enjoying both peace freedome and Protection.

All this doctrine touching the Obligation of the Moral Law out of the holy Scriptures is defined, not only as I have shewed in the Canons of

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A Catechetical

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the Councel of Trent, *Seſſ. 6.* but also is declared in the eleventh Chapter largely of the same Session, *Can. 19. and 20.* and is touched in some of the Councels cited, as especially that of Orange, which was received by the universal Church; so that a Catholique (as such) cannot call any practise of it into question.

Wherefore we utterly deny and renounce that false and scandalous position, *That faith is not to be kept with Heretiques*, as most uncharitably imputed to our Practises, and most unjustly pinned upon our Religion, but we
all

Dialogue. 147th

all profess with S. *August.*
that faith is to be kept even
with enemies, *Ep. 205.*

Disciple.

Sir I am very much edified
in this plain vindication of
your selves touching your fi-
delity in promises, which the
very Romanes observed even
to enemies as *Cicero* shewes
l. 1. Offic. But Sir I pray give
me leave to propound one
scruple to you touching the
origen of the obligation of
the decalogue or Moral Law,
whether is it from the Prin-
ciples of Nature or precise-
ly from divine revelation?

The motive of my scruple

G 2 is

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is because the whole decalogue is so clearly conformable to the Law of Nature, which is *insita in cordibus nostris*, according to holy Scripture, drunk in with our very Souls, that me thinks it needs no revelation to shew that it obligeth.

Master.

Though the decalogue doth flow from the dictates of the Law of Nature, yet the obligation under *eternal damnation* is precisely known by divine revelation in holy Scripture. For pure nature carryeth us not so far, and therefore it is wholly an object

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ject of divine faith, as I have also shewed in my Treatise of the *Peripatetique* world.

Disciple.

We are much bound to the divine goodness to have revealed to us his holy pleasure herein, that we may proceed tenderly in our mutual conversation, lest we should offend him and hurt our selves so deeply. Let us advance further into Christian Myserie, and I pray be larger and clear touching the holy *Mass* and the following points.

Master.

Fifthly, As concerning the

G 3

blessed

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bleſſed body and blood of
our Lord in the holy Sacri-
fice of the *Maſs* , you know
that S. *Paul* in *Epist.* ad
Hebraeos , and els where ſends
us to the old Scriptures to
find the Types of our holy
Myſteries , wherein he in-
ſtances in this particular.
We find it therefore figured
in *Melchizedech* his offering
bread and wine as a Type of
this , *Gen.* 18. which the old
Chriſtian Doctors againſt
the Rabbines affirm, ſtyling it
Imago hujus Sacrificii. The
Image of this. We find it alſo
propheſied by the Prophet
Malachy, *cap.* 1. who being the
laſt

Dialogue. ~~1022~~

last of the Prophets, his office was to foretel the rejection of the Jewes and the vocation of the Gentils ; he therefore foretold this pure Sacrifice which was to be offered by the Gentils , as the universal Church understood them both, the unanimous consents of the Fathers with *Ireneus* l. 4. c. 32. witness , and all *Lyturgies* of all ages confirm; very many also with *S. Cyprian* understood Solomons description of wisdomes Table, whereunto all people were invired, to the bread and wine prepared , to signify or to be a Type of the same. S.

1521 *Catechetical*

Isidore Pelusiota disciple of *S. Chrysostome* (*l. i. Epist. 219.*) faith it was figured in the the flesh of the Lamb, which was wasted, whereof the Hebrewes did eat. In so much that there is not a more universal Tradition or consent of all Churches and Tymes for any Article of our faith, then of this holy Sacrifice according to holy Scriptures; so that this unquestionably is a point of faith: even in the Command of Christ to his Apostles in his last supper *Luc. 22.* imported by the word *Facite*, or do you this; which imports in the Style of the Scripture
Sacri-

Dialogue.

Sacrifycing as in the book of Kings, l. 3. c. 18. *Faciam*, I will *make* another Oxe and put it upon the wood, &c. and again after in the same Chapter it is used in the same sense of *Sacrifycing*. In which signification the greatest masters of the Latin tongue use the word *Facere* as a term of Art, as *Varro*, l. 5. de lin. Lat. and *Cicero*, In Oratione pro *muræna*, &c. from whence it hath bene transferred to Ecclesiastical use.

The old General Councils understood the *Mass* in this sense, namely to be and to be called the terrible and un-

bloody Sacrifice of Christ's body. They all either say it plainly or significantly so far as any body may see their sense: See especially the Calcedon in divers places, and so the rest downwards, as Carthage Trullan, &c. See the Lyrurgies of West and East, comprehending also Æthiopia in Alvarez: besides the constant language of the Fathers known to all, with S. August. in his 23. Epist. *Nonne semel immolatus est Christus in seipso, & tamen in Sacramento, &c. Omnidie, &c. Nec utique mentitur qui interrogatus responderit eum immolari.*

Dialogue.

imolari. Christ though once crucified in himself, yet in the Sacrament he is dayly, neither doth he lye who saith that *he* Christ is Sacrificed in the Sacrament. So that it is an undoubted point of faith that the body and blood of our Lord is offered in sacrifice in the *Mass*.

Herodotus l. 6. tels us that under *Alexander Severus*, there hapned a controversy betwixt the Tipling houses and the Christians touching a place to say *Mass* in. The Christians chalenged title to it, The others pleaded also right, which in those times
upon

upon easy grounds in hatred to religion was usually admitted, there being so many laws against them, and the exercise of it as offensive to the State. But the Emperour adjudged it to the Christians, giving this reason. *Melius esse ut quomodocumque illis Deus coleretur, quam popinariis dederetur.* Because it is better that God after any manner whatsoever were served then that Tavernours should have it. I would the same were sayed to us.

Former Emperours, as appears in the Proconsulary Acts of S. Saturninus, commanded

Dialogue. ~~1000~~

manded that Christians should not celebrate or be present at *Mass*, which they called *Dominicum* κατ' ἐξουίαν, but the *Martyrs* answered, *Sine Dominico esse non possumus*. We cannot live without *Mass*, and therefore *Saturninus* being asked by *Analin*, the Proconsul whether he had bene at *Mass*, he answered. *Christianus sum*. This was Confession enough. This convinceth enough for us.

Cavillers may make use of some obscure passages which the Fathers purposely used for the Heathens, who were not capable of our holy Mysteries,

15 ~~and~~ Catechetical

Mysteries, or by reason of some Heretiques, and even the Cathecumens. For as S. August. saith, l. 11. *De Civit. Hoc enim modo tractari mysteria illa divina debent, adorata potius silenter, quam raptata & discerpta clamoribus ad ravim contentiosis.* The great reverence they had to the holy mysteries, would not let them expose them to all scurrilous clamours, but rather enjoy them in silence. But the Style and tenour of all their writings speak home their sense. I return to the dignity and efficacy of the divine Sacrifice.

It

Dialogue.

It is also matter of faith that it is propitiatory for the living and the dead, as is clear in the Council of Trent, *Seſſ. 22. Can. 3.* That is, it is propitiatory by vertue of Christs Sacrifice upon the Crosse, which is applyed by this to us from whence all good comes; and in this sense it was alwayes the sense of the primitive Catholique Church, and it was one end of the institution of it, as is declared in the Council of Trent, *Se. 22. c. 1.* saying. *That it was left by Christ to his Church that the bloody Sacrifice which was once to be done upon the Crosse might*

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might be represented, and that the memory of it might remain to the end of the world, and that saving vertue of it for remission of sins, which we dayly commit might be applyed, &c. And therefore old *Causabone* in *Barclay* confessed that *ἀλυσ* it was propitiatory, and surely old *Cyrril* in his *ζωοποιον* *vivificum Sacrificium*, his life giving Sacrifice comes home to it: See him in the declaration of his Anathematismes, he is ordinarily annexed to the Council of Ephesus. You know he was president there for Pope *Celestine*; and indeed all the Fathers

Dialogue. ~~160~~

Fathers demonstrate it with old *Ephrem* in his first Tome, he was contemporary with S. *Basil*, S. *Isidoro* also *Pelusiota* l. 1. Ep. 219. they handle it and shew it largely. Schoole speculations herein I touch not, but precisely give you our Faith, and therefore I dispute not whether it is equally efficacious in order to the dead and the living, which many deny, though in some sort it is propitiatory to both according to faith.

This cannot with any shew of reason be denied by any who graunt with the Scriptures and ancient Church, that

16 *A Catechetical*

that this is the Sacrifice of the body and blood of Christ.

For further proof out of clear Antiquity I must refer Schollers to S. Cl. his book cited.

Fifthly *Purgatory*, Unto this was annexed the doctrine of Purgatory universally received and clearly grounded upon Scriptures as interpreted by the ancient Fathers from the very beginning, as it is also shewed in S. Cl. his Tracts of Councils and Problemes, and in all succeeding ages most evidently.

Upon supposition whereof, there was and is in all *Lyturgies*

Dialogue. 1601

gies a constant custome of praying for them, not doubting through Gods mercy to relievethem: in both which is expressed the substance of our faith, as is declared by posteriour Councils upon agitation of the question; especially the Florentine, where the Greeks confess that they held alwayes Purgatory though not of fyre; which is not defined as faith either there or in the Council of Trent, but remains amongst *S. Thom.* his *non perfecte declarata.*

It is therefore to be observed that we may not take the Churches

Churches doctrine for her faith, that both these Councils in their definitions determine only, *That there is Purgatory*, leaving the further exposition of it to the Bishops, commanding them to explicate it according to Antiquity: which surely the Fathers did with so much wariness, as having an eye to the Greeks, whose Disputations hereon are extant in the History of the Council of Florence, and in their result agree thus far: which accordingly was defined both for *Purgatory* and the *help by the prayers* of the living, especially by holy
Sacr-

Dialogue.

Sacrifice of the Mass, as is also in the fourth general Council at Chalcedon sufficiently warranted in a Complaint there heard against *Discorus*, in defrauding the intention of one who had left by Testament much money to Monasteries and others to pray for his Soul, especially by saying *Mass*. The whole History is there extant. *S. August. de Civ. t. Dei l. 1. cap. 16.* saith, *Purgatorias penas nullas futuras opinetur nisi ante illud tremendum judicium.* There is no Purgatory after but only before the day of judgement.

Whence

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Whence he disavoweth those who would only have it at the General Conflagration. In the same book (c. 24.) he shews how the ancient prayed for the dead, For the damned they prayed not, he addes. *Nunc pro defunctis quibusdam vel ipsius Ecclesiae vel quorundam piorum exauditar oratio, sed pro his quorum in Christo regeneratorum nec usque adeo vita in corpore male gesta est ut tali misericordia judicentur digni non esse, vel usque adeo bene, ut talem misericordiam reperiantur necessariam non habere, sicut etiam facta Resurrectione mortuorum,*

Dialogue.

rum, non deerant quibus post
pœnas, quas patiuntur spiri-
tus mortuorum impertiatur
misericordia ut in ignem non
immittantur æternum, &c.

Here he saith that some will
have their Purgatory to finish
at the day of Judgement, and
these he distinguishes from
the former, who shall be re-
leased by the prayers either of
the Church or of pious
friends, namely before the Re-
surrection; whence it is evi-
dent, that *S. Augustine* must
not be alleadged for the opi-
nion of those who would not
have Purgatory to cease in
order to any before the Gene-
ral Resurrection. Where-

A Catechetical

Wherein also it is to be noted, that there is neither a certain law to direct, nor clear promise of God to assure, how soon almighty God will vouchsafe to graunt our Petitions for the release of the dead. And therefore they being now only subject to Gods high Court of Justice, Holy Church never defined the term of their durance there; as neither having clear Scripture, or universal Tradition to ground a definition upon, as I alwayes told you is necessary, To attempt it upon natural reason is for a blind man to judge of colours; for

Dialogue. 169.

as *Aristotle* shewes in his *Metaphysics*, our knowledge of immaterial substances is as the sight of a Bat which is blind in the clearest light. To do it by Theological discourse which depends at least in part upon supernatural, that is revealed Principles which here are wanting, will reach only to a conjectural conclusion for want of foundation, we neither having as I told you clear Scripture or Tradition.

That every prayer for the dead, did not conclude or intend Purgatory is confessed and declared by S.C. his Problems;

H blemes;

170 A Catechetical

blemes; but that none of their prayers did convince it, is as far on the other side, as it is there also shewed: And S. Chrysostome in his exposition upon the Galatians, and Philippians, sets down the one and the other. Tertullian. (in lib. de Monogamia) saith they prayed *ob refrigerium* for their Release. S. Ambrose for Theodosius and his brother Satyrus, for their remission of sins, which speaks Purgatory. And S. Isidore Pelusiota (l. 4. Epist. 297.) S. Ephrem (to. 3. in Testamento) S. Optatus (l. 5.) agree that the dead are redeemed by prayers as S.
E.

Dialogue. 175

Ephrem particularly speaks. *S. Augustine* in his Treatise, stiled *concerning a care for the dead*, at large shewes it, As also in his Confessions clearly in the case of his Mother, I refer you to the books cited for a larger declaration.

Zonaras in *Theodora*, *Aradius*, *Cariophylus*, and *Jeremy* the Patriarch witness all this plainly, and the divers manners of Prayers prescribed in the old *Lyturgies* and other Records remove all difficulty. As for examples, the *Lyturgies* of *S. Chrysostome* prays for the rest and remission of the Soul in *loco lucido*. In the Common

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Liturgie of S. Basil Oretur
Deus ut memineris domi-
nium in spe resurrectionis &c.

These are neither in heaven or
hell, therefore in Purgatory.
And indeed the authentical
apparitions which are Re-
corded in S. Gregory in his
Dialogues, and venerable Bede
in his History the first book,
and Dionysius Carthusianus
of wonderful *Christiana*, and
others, evidently confirme
it.

I dispute not whether the
souls separated from their bo-
dies can appear either by
returning them, or assuming
others; for I do not believe
that

Dialogue.

that. they can fabricate new ones, though Angels can as I have shewed in my Treatise *de Mundo*: Or whither they be Angels which appear for them.

S. Thomas 1. p. q. 117. 2. 4. ad 2. doth not deny the apparitions of souls, but when such apparitions are real, he rather conceives them to be Angels, or at least that the souls do it by operation of Angels, and not by their own vertue, because he thinks that they cannot move any body locally: for if they could do it they would also move their bodies while they are in them

H 3 here,

here, as our B. Lord did his without progressive motion, but altogether. Which I do believe they can do in some complexions, where the souls are less immersed in the dregs of the bodies, as in some degrees of melancholy, as I have also touched *de Mundo*.

But leaving this dispute to the schooles, at least it is certain that apparitions are by divine dispensation sometimes permitted, as *Irenaeus* also shewes in my Philosophy. Whether therefore in their own vertue, or Angels, it matters not as to our purpose, for either concludes our intent of Purgatory, *Disciple.*

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Disciple.

Sir I confess a Purgatory in some sense to have bene acknowledged from the beginning as your discourse shewes, and in our common prayer book we pray for the faithful departed their last resurrection, which necessarily shews them to be in a condition of wanting prayers, els we pray to no purpose.

Master.

You rightly conclude that whether they will or no they grant a sort of Purgatory by this prayer; but by reason some of them contrary to their Texts, say that they in-

H 4 tend

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Dialogue.

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H 4

tend

~~17~~ A. Catechetical

tend only to pray for the reunion of the bodies at doom-day, not doubting their souls already to be in joy, & would also thus interpret the ancient.

They are wholly mistaken both in the clear letter of their common Prayer book, where they pray for both soul and body of the departed; and more grossely they misunderstand the sense of the old universal Church; For

First they should have prayed *principally* or rather *only* for the glorification of their bodies and not of their souls (if they are, actually in joy, the body being chiefly if

Dialogue.

if not *only* concerned if they intended only their reunion: but all antiquity shews the contrary, so that it is vain.

Secondly in their prayers for the souls themselves, they should constantly and *only* have made their addressees for their increase of Glory; But as I have shewed, they very frequently prayed for their souls *purgation and redemption*, which consists not with glory. Which practice is clear in the Greeks at Florence in the disputation even in the very definition.

Arcudius also shews this, and *Jeremy* in his censure of

A Catechetical

the Eastern Church, and truly infinite ancient records besides Gravestones. Where it appears that they prayed for their *Rest*, which reads them to be in a state of want of rest (els their prayers were superfluous) in which they hoped for relief and release by the prayers offered for them. Which as I said is all our faith reacheth to: And this is ground enough for many pious practises authorized by the Prelates and embraced by the faithful children of the Church. Other speculations are the exercise of the schooles.

Disciple.

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Disciple.

Sir I approve your method in annexing Purgatory to the holy Sacrifice of the *Mass*, it having such dependency upon it as to the practise of praying for souls departed. And I must confess the truth of your faith in asserting Purgatory is evident: for surely it was held in the primitive times: I could deduce that from the Apostles to *S. Irenæus*, from him to *Tertullian*, from him to *S. Cyprian*, and so downward through the Greek and Latin Church. If we should find in some Metaphysical principles as we conceive

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ceive them, though very frequently we take our strong imaginations to be such, any appearance of difficulty with either doctrine or practise of holy Church: *Aristotle* is able to direct our Comport in such seeming inconsistencies: He treating of *continuum* faith, *Imbecillus est animi relinquere veritatem propter difficultatem argumentorum.* Its weakness to leave Truth for difficulty of arguments. Where Philosophy is interested we must not be affrighted with difficulties which we cannot Master as he teacheth us. 2. *de calo & mundo*, in
the

Dialogue. 101

the Chapter of two hard questions. *Si quis propter Philosophiam stare & parvas sufficientias diligit, de quibus maximas habemus dubitationes, &c.* How much more ought this be said for holy faith. And if observed, how much quietness would follow in the Church now molested by every itching pen.

I pray therefore resume the high business touching our Lords body in the holy Eucharist, if that be really there, I shall not boggle at the Sacrifice, or at its being propitiatory as you explicate it even for the dead, namely by
ap-

A Catechetical

application of Christs passion. Many formerly misunderstood this which you have cleared. And I must confess that as for Christs presence *S. August. to Quod vult Deus*, seems to confirm it, speaking of the Cathaphrygians and Pepuzians, who did use to prick a childs body all over ~~that they might make it as the~~
~~body of our Lord with it~~
~~mingled in meate~~, *Theodoret* indeed (*li. 4. c. 10.*) tels of the Messalians who did believe that the blessed Sacrament or Baptisme did neither do good or harm to the takers, not because they doubted of
 Christs

Dialogue. 103

Christs presence in the Eucharist , but because they thought nothing profited but prayer.

Me thinks indeed these enemies of the Church confirm me some what in the Truth : Yet I pray proceed further in it as to Transubstantiation , and speak clearly and to that end fully , as being a point much opposed, as not well understood. ~~make~~
~~is serve for the body of our~~
~~Lord which is mingled with~~
~~meal.~~

He tells us also of the Manichees who mixed humane seed with meal , as apter for
the

the generation of the body of our Lord; Others as *Nestorius* celebrated in the first Council of *Ephes.* asserted the transmutation of the bread into the body of our Lord, but not into his Deity which the Council condemns in him. I could give a list of such varietie of errors, yet agreeing as to the thing namely of the body of our Lord, &c.

Master.

Sixtly, As for *Transubstantiation*, names or words, speaking in rigour are not objects of faith as great *Albanasius* shews in his Reconciliation of that solemn verbal contro-

Dialogue.

controverſy of *Persona* and *Hypoſiſis*: and indeed not only common reaſon but the ſtyle of the ſchoole ſhews it, where it is judged out of this ground that it is as valid to baptize in nomine Patrias Filias & Spiritus ſanctas, as in the due form, if the intention be right. And therefore the Council of Trent ſe. 13. Touching the moſt holy Sacrament of the Eucharift Can. 2. Speaks thus as to the word. *Quam quidem converſionem Catholica Eccleſia ap- tiſſime Tranſubſtantiationem apellat.* Which Converſion the Catholique Church calls moſt aptly

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aptly Transubstantiation. The Council doth not define it as faith, but saith it is a *most fit* expression, as surely it is. To which tenure they had spoke *cap. 4.* We are therefore only bound to believe that the bread and wine, That is that which was bread and wine before consecration as *S. Ambrose de Sacr. l. 4. c. 4.* speaks is converted into the body and blood of Christ by the power of God at the pronounciation of Christs words: And truly *Beza de Cena Domini p. 216.* who is the most subtil of all his sect, acknowledgeth Transubstantiation to follow upon the
the

Dialogue. 107.

the real presence : That the Fathers did not alwaies express this Mistry under the very word of *Transubstantiation* is of no more difficulty then what the Arrians in the Council of Nice objected for the word *Consubstantial*, and in the same manner to be answered as the Orthodox Fathers did, namely that the manner of their speaking sufficiently imported it, and often times also clearly said it, & it is shewed largely in the Systeme ; whence necessarily it is and was alwaies adored, as S. *Augustine*, *Theodoret*, and the rest shew, except we should

should blasphemously affirm, that Christ in every shape or place were not to be adored. Therefore the Council of Trent, *Se. 13. can. 6. defineth* the Term of our adoration thus. *Si quis dixerit in S. Eucharistia Sacramento Christum unigenitum Dei filium non esse cultu latius etiam externo adorandum, &c. Anathema sit.*

And this is all which the holy Council enjoyneth as matter of faith in the Canons; namely to adore Christ the only son of God in the Sacrament of the holy Eucharist. Which no rational man supposing

posing Christian Principles
 can doubt of. It's true that in
 the 5. Chap. the Fathers say
 that the *Sacrament*, &c. is to
 be adored; here in the Canons
 they speak more strictly, that
Christ in the Sacrament, &c.
 the reason in the Chapter is
 the same which is here, *Nam
 in eundem Deum presentem
 in eo ad se credimus*. So that
 still the formal motive is God
 himself. This I have handled
 els where. In both these, as
 well Greekes as Latines agree
 as appears in the Council of
 Florence and at this day is
 confessed which is also shew-
 ed in the System: so that this
 later

later is but accessory to the real presence. Which was universally believed by all Churches, and expressed in all Lyrurgies even in their familiar speeches touching this blessed mystery, which as I noted even out of *Beza* involves Transubstantion; and indeed the ancient language speaks it as to the thing or to what is signified by it, as easily appears to all who are conversant in Antiquity; as *S. Hierome* speaking of *S. Exuperius* Ep. 4. ad *Rusti*, as it were by the by, used this language. *Nihil illo ditius qui corpus Domini canistro vin-*
winēo,

Dialogue. 191

uineo, sanguinem portat in vitro. Nothing is richer then he who carryeth the body of our Lord in a Pannier of twigs, his blood in a glass, S. August. Ep. 162. discoursing largely that none should leave Gods Church for the company of wicked men in it, saith thus. Tolerat ipse Dominus Judam, Diabolum furem, & venditorem: Sinit accipere inter innocentes discipulos, quod fideles norunt precium nostrum, &c. what is this? in the holy Eucharist even Judas took the price of our redemption. Is not this Christ himself. And in this manner naturally and as it were

were without designe they frequently speak of it, as being no more bread but converted into the body, and the wine into blood of Christ. As the Greeks in their Menologe in *Polychronius* who was killed at the Altar saying Mass by the Arrians, *subito is eum insilientes, gladiis jugularunt & mystico ac divino sanguini sanguinem Martyris addiderunt*. The Arrians suddenly rushing upon him killed him and added the blood of the Martyr to the Mystical and divine blood. This is the ordinary language of the ancient Latines and Greekes in their publique

Dialogue. 193

publique Records; To which purpose is that Record in *S. Ireneus*, and out of him in *Oecumenius* upon the first *Ep.* & 2 *Chap.* of *S. Peter* touching the two Christian Servants, who being craftily urged by their heathen Master; confessed that Christians did eat and drink the body and blood of Christ in the holy Communion: They were afterwards tortured upon their accusation of *ἀνδρώπορεια*, eating mans flesh, understanding in in the Capharnaical way, which they wisely and religiously avoyded, without prejudice to the Truth which

I. they

they had asserted constantly. It was therefore the undoubted belief of all.

Some upon a superficial view of *S. August.* on *Psal.* 94. where occasionally he toucheth these words of our B. Lord in the 6. of *S. Jo. nisi manducaveritis.* *S. Aug.* saith against the Capharnaïtes, *non hoc corpus quod videtis manducaturi estis, &c.* You must not eat this body which you see, &c. Some I say would infer as if the blessed Saint should deny his true body in the Eucharist, whereas he clearly puts his force in *hoc* that is upon the body in that visible manner,

Dialogue. 191

as he himself explicates himself in the 95. *Traſ.* upon S. *John* speaking of the difference of Christs glorified body and his mortal, upon the 16. of S. *John* in these words *jam non videbitis me. Quid ergo est nisi quomodo sum cum vobiscum sum ? Huic ergo Christum, id est, talem Christum non erant visuri, &c.* Where you see what he means when he saith, not *this* body, that is not *such* a body or as he hath it there, not *quomodo sum*, not in the same manner. So you shall not eat *his* body, that is not *such* a body in the same manner

I 2 existing

existing as the Capharnaïtes understood him. So *S. August. Ep. 23.* where he treates chiefly of Baptisme against rebaptization, asserts clearly Christ to be in the Eucharist, and after adds. *Sicut ergo secundum quendam modum, Sacramentum corporis Christi corpus Christi est, &c. ita Sacramentum fidei fides est.* He doth not say *secundum eundem modum* after the same maner: because he had evidently said before that Christ is offred in Mass dayly. But as *Cariophylus* explicates such sort of speeches in the Fathers, they argue some similitude, because
Christ

Dialogue.

Christs body is made present by vertue of that Sacrament, as faith is begotten or infused in us by Baptisme. Which confirms the Truth. And thus all the rest speak if examinately pondered. And no wonder, it being so obvious a Truth, that never any Here-
tique whose name is Recorded for 820. years after Christ once called it into question, *Bertram* was the first who seemed so much as to doubt of it; He wrote indeed somewhat in a troubled stile concerning it about 320. years after Christ, and was presently confuted by *Paschasius*

~~THE~~ A Catechetical

with great learning and success: nay *S. Ignatius* contemporary to the Apostles, *S. Ireneus* not much after him, proved Christs humanity, or being in the flesh, by his real presence in the holy Eucharist, as if this Truth were less questioned by any; and therefore *S. Hilary* l. 8. *de trin. ante medium* saith, *Contingat plane his verum non esse qui Christum Jesum verum Deum negant.* None who believe Christ to be God can doubt of it: yet after upon commotion of later Heretiques, it was also declared in Councils, as most naturally imported in
Christis

Dialogue. 199

Christs words; wherein our senses must not be our guides; for S. *Paul* teaches that we walke by *faith not by sight.* 2 *Cor.* 5. If you desire to read this divine truth in Antiquity, I must refer you to S. *C.* his volume of *Councils*, my designe being here as you know only *Catechistical.* The schooles indeed have many learned *Metaphysical* disputes in this blessed mystery, them I touch not here, but precisely give you our holy faith which is clear in *Christian Principles.*

Some of your men finding themselves at a loss in point

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of Antiquity (as they must needs do) recur to Aristotelical trivialties, as if a man could not be a good Christian except first he were able to confute *Porphyries Isagoge*, or *Aristotles Metaphysicks*: You know it hath bene an old plea amongst Heretiques, as *S. Ireneus*, *S. Gregory Nyssen* elegantly declare against it, *S. Augustine* and others also experienced and exploded it, though not in this particular. Yet even in these umbrages our schooles discover and deride their emptines. I have no time for such to sport with being now in the Church.

There

Dialogue. 201

There are excellent delights in the schooles from all those *Quiddities* and *Modalities*, which are of great use for explanation of difficulties. But some are so fixt in them that they seem to desire the holy Gospel to be interpreted *ad mentem Aristotelis non Christi*, according to *Aristotle* not to the sense of *Christ*. Which how blasphemous it is to commensurate *Christs* power by *Aristotles* Rules; or examine the Truth of his doctrine which is Truth it self by *Aristotles* Problematical Principles, let any Christian judge

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3 Give me your own observations herein. Me thinks the other day you demonstrated the old Churches faith upon the Principles which I used in my disputation with the Doctor who as you know yielded the Cause confessing himself convinced.

Disciple.

Sir as neer as I can I will render your whole discourse in this point of Transubstantiation. First as to the word itself, It was used in the explication of this Mystery before the Council of Laterane, though many injuriously cry the contrary ; but it appears
in

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in *Petrus Blejensis* our learned Country man in *Ep. 140.* and *Roger Hovedon* of *Hen. 2.* in his History, as honest *D. Vane* shews against *D. Cosens.* The Greek Fathers to the same purpose used the self same word as *μελυσιν* and *μελυσινος* which cannot otherwise be interpreted, and *μεταμυσιον* comes also very home, it cannot signify as applied to this Mystery a change of the outward accidents or figures, for it is evident that so they are not changed, remaining the same as to the outward appearances. It must then signify a change of the Elements

ments or symbols in *substance*, which is Transubstantiation, which imports such a change of the substance, that nothing remains but the outward species *μυστήριον* comes also home. It is a *transfection* of the bread, which being it is not in the outward species, must needs be of the substance, which is Transubstantiation, These are respectively the expressions of the Fathers and Lyturgies as I confess you have formerly shewed me.

And of late *Cariophylus* against *Cyrl* *Fol.* 2. & 25. shews it to be *Apostolica fides*

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fidet the faith of the Apostles, and to suppress it were for a man to shew himself *Apostolicae predicationis Apostatam*, to discover himself an Apostate from what the Apostles preached. Surely therefore not to be contained within the schooles, as some of our Adversaries would have it.

Its true that many object the passage of *Theodoret* in his Dialogues, where in Answer to an objection of the Eutichian he seems to speak for Consubstantiation (which would not help the Cause of our Countrymen who do as well deny that as we) but if he

he be well pondered he asserts plainly Transubstantiation. These are his words *ὅτι γὰρ καὶ τὸν ἁγιασμὸν τὰ μυστικὰ σύμβολα τῆς εὐχίας ἐξίσταται φύσεως μόνον ὅτι τῆς περιέχουσας ὑσίας, καὶ τὸ σχῆμα καὶ τὸ ὄψος.* After consecration the Mystical Symbols are of the same nature; *Manent enim tum in figuram in forma prioris substantiæ.* For they remain both in the figure and form of the former substance.

He shews therefore that they are plainly transubstantiated, remaining only in the figure and form of the bread and wine, which also comes
very

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very home to the Eutichian, who would have our B. Lord after his Ascension to have but one nature so that nothing should remain of the other; Against which *Theodore* proves that in the holy Eucharist (which the *Eutychian* had taken to prove his error by, Shewing that in the Eucharist there remained nothing after consecration but the body and blood of Christ) there do remain the figure & form of bread and wine, so that the change was not such as the *Eutychian* pretended and consequently would not conclude his design. And there-

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therefore the Mageburgenses upon *Cana Domini* confess that *Theodoret* spake dangerously touching Transubstantiation, asserting that after the consecration the Symbols were changed and made other things, the words are μεταβαλλειν & ἑτερογενειν. We may believe them as a lawful witness on this side,

And lastly as for the thing signified, that is for the real changing or turning the Bread into the Body, and wine into the Blood of our Lord in this Mystery, as was figured in the Loaves of Proposition, according to S. *Hierome* and other Fathers,

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Fathers , the sense of the old Christians irrefragably appears in *S. Irenæus* (Grand-child to the Apostles) who relating the imposture of *Marcus* the Arch heretique tels us that he found this a most prevalent way to persuade the people into an opinion of his sanctity, and is to open the way to his heresies, by shewing them visible blood in his Chalice; as if our Lord at his particular consecration had not only as to other Priests, imperceptibly made the change but even to the sense of the eye. *S. Epiphanius* relates the manner of his Imposture thus. The

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The Custome in those first times was very frequent to say *Mass* in glass Chalice, he therefore celebrating in such a transparent vessel and using white wine, so dementated the people, that it seemed to change before their eyes into red blood. This fact of his would have bene so far from moving them to an opinion of his holiness, as that it would have rendered him an Impostor in the Judgement of all Christians, if they had not all believed a real conversion of the Elements into the body and blood of Christ; For otherwise they had presently
seen

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seen his aim to be to introduce an error and novelty of Transubstantiation, which they would have cryed down as they did his other heresies. The Church therefore not at all reprehending this amongst the rest, clearly gives us their sense to be the same with ours of the present Church both Greek and Latin: For herein as in all the points of Faith hitherto rehearsed and explicated by you, the Greeks agree with you, as appears in their Councils, Euthologies, Menologies and their other monuments, which you have touched already, and I must ingeniously

niously confess, and therefore shall not any longer contend with you in them.

Therefore I wonder that any should say that *Scotus* and *Vasques* hold that Transubstantiation was not a point of Faith before the Council of Lateran, whereas *they* only say that it was more *explicitely* then propounded, namely that word was never given before in Latine by any general Council, but both of them grant that it was of the substance of faith *in it self* alwaies, though not obliging under that *notion* till the solemn Declaration of the Church.

Church. Therefore *Scotus* 4.
d. 11. q. 1. speaking of this
truth saith thus. *Qua veritas*
est, prius erat de fide, non
tamen erat prius tantum de-
clarata, &c. which Truth
although it was before matter
of Faith, yet it was not so much
declared, &c. As for *Vasques*
p. 3. dis. 100. and 181. shews
that the very words of Christ
did signify Transubstantia-
tion, his words are these, c. 12.
Talis est significatio verborum
consecrationis ut vi significa-
tionis ipsorum non solum fiat
Corpus & Sanguis Christi
presens re ipsa sub speciebus, sed
etiam desinat substantia panis
✠

¶ Vini: By force of the signification of the words the substance of Bread and wine ceased to be. Its true, he saith that *audito nomine Transubstantiationis*. The schoolemen began diversly to expound what variety of senses might be pretended by that expression. What prejudice to faith arose by this? rather what benefit did not accrue by it.

But to let you see what necessary cause urged this Conciliary declaration. You must observe that since *Berengarius* his heresie though plentifully and victoriously confuted

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confuted by our *Lanfrank*
Arch-Bishop of Canterbury,
in so much that he burnt his
book in his presence, and by
Adelmannus Berengarius his
schole fellow, afterwards by
Algerus Scholasticus of Liedg,
Guitmundus and others; yet
the world so easily catcheth
fire at such an *ignis fatuus* at
any slight accension, that
though *Smotheredly*, yet there
was here and there now and
then small flames appearing,
which savoured of some here-
sies baking. To speak truth
since *Bertranus* first insimu-
lation, And *John Scotus*, *Eri-*
genæes persecution, though
neither

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neither with obstinacy, this had taken some hold even in our Countrey as appears in our domestique History of Oshorn in Odo, when the Arch-Bishop saying *Mass*, at the Elevation visibly there issued out blood out of the consecrated host into the Chalice, which miracle appeased all growing mistakes; *Rupertus Tuitiensis* held impanation, he would have it that God in the holy Eucharist assumed the bread and wine into the unity of his person, and the bread and wine to remain as the humane nature did in his Incarnation, This
1020 he

Dialogue. 217.

he teacheth l. 2. c. 2. & 9. de *Divinis Officiis*, and l. 6. in *S. John*, and els where which *Algerus* calls a new and most absurd heresie in his first book of this most holy Sacrament and 6. Chapt. *Rupertus* was immediatly before the Councel of Lateran.

Again there was held a *companation* which took some rise from the misunderstanding of *Theodore* cited above, *Gelasius Cizysenus* disputing against the *Eutychians* of the two natures of Christ, and even *Berengarius* his subscription in the Law. *Bertram* also seem somtimes to teach this.

K

Other-

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Otherwise I find it more recorded amongst our ancient schoole men, then purposely and clearly taught by any former Authors till of late by *Luther*.

Again there was simple *panation* admitting no real conversion of the Elements which *Bertram* began and *Berengarius* mainteyned, and now lately *Calvin* and his followers have taken up again.

Lastly there were some, who though they taught true Transubstantiation, yet they would have the Species to be incorruptible after consecration,

tion ; as *Guillemundus* in his otherwise learned second Book of the holy Sacrament of the Eucharist, wherein *Algerus* in his second Book c. 1. followed him , These lived about the Council of Lat-rane.

This confusion being raised out of the ashes of *Berengarius*. It was necessary for the holy Church to determine the expressions of the most blessed Sacrament in such a form which might clear these clouds. And therefore though the quarrels were not so lowd as when the Church was compelled to ordein *opus verbum* in

the Council of Nice, because the whole face of the Church agreed, yet truly least these fiery Cinders should have broken out into a publique inflammation, it was plainly necessary to restrain the inordinate liberty of mens pens, which as the effect shewed, was most opportune in this determination in the great Council of Laterane.

It is most wonderful to observe what a general consent the whole world in both Churches expressed in their lowd silence not a pen appearing in East or West against the conciliary declaration of
this

Dialogue. 221.

this expression, so conformable it was indeed to the sense of the present and ancient Church.

There do not appear indeed any disputations *de Contradictione*, for as it seems they were no sooner propounded, but assented; which is proof enough for the article of Transubstantiation. Where you must note that our law and a Council of Oxford for our Nation accepted this as a general Council as I have shewed elsewhere. This holy Council therefore as S. *Athanasius* in *Decretis contra Ariam. col. 381.* saith of the Council of

K 3

Nice

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Nice touching *Consubstantial-
ad eludendos omnes Ariano-
rum cavillos apponebant*. They
wisely annexed it to intridge
all the cavils of the Arrians,
so here to take away the va-
rious and improper explica-
tions of this holy Mystery,
holy Church wisely affixd
Transubstantiation, which all
accepted.

Any man who hath bene
conversant in old Ecclesiasti-
cal contentions, even in order
to the most general Councils,
must needs stand astonished
at the whole worlds silence:
S. *Athanasius* felt not only
heretiques but sometimes Ca-
tholiques

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tholiques heavy upon him for his constant adhering to *opinionem*. See almost elaborate works of this very subject. See S. *Hilarius* of the Synod of Arimine, how even Catholiques were intrapped ; See S. *Ambrose* Ep. 32. which is to *Valentinian*, Also *Severus Sulpitius* in his *Chronicles* touching the Arimine Council.

Many great men were shaken before the world could digest the new Term of *opinionem*. But in Transubstantiation the whole world met or rather prevented it, with their consents.

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I would not be mistaken, as if I should say that all learned men who subscribed to the **Arimine** form of Faith were deceived in the true signification of the Greek, this is ridiculous, though out of *Ruffinus* some assert it : Or that they did all really Apostate from the Nicen and ancient Faith, this is temerarious to assert of so many pious and learned men.

The greater part therefore surely kept to the Truth, and as appears in *S. Hilary* and *S. Ambrose* cited, they went freely and fairly forward till at last when they could not be
permitted

Dialogue.

permitted by *Taurus* the Prefect to conclude and depart (he was promised a Consulship if he could get them in the Major part to subscribe to their fraudulent profession of Faith) hence out of fear, they subscribed, but very quickly repented. So that indeed there was more humane frailty then depravation of judgement. In which combustion our old Brittanie Bishops remained constant to the Nicen Creed as *S. Hilary* in his Book of Synods shews.

Would we could say the same now of the integrity of our Faith with the rest of

K 5

Gods

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Gods Church. Especially in this present matter so much and so slightly opposed.

Some esteem it not much pertinent to our Faith to assert Transubstantiation or Consubstantion being they are but *Modi*; the several *manners* of being do not prejudice the being it self.

They forget that Philosophie teacheth two sorts of *modi* or manners of a thing, the one is *intrinsecal* as *existence* in respect of *essence*. One may conceive essence without existence, but it can never be *extra causas* without existence and therefore these sorts of
modi

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modi are involved in the thing.

Others are extrinsecal as *sitting* or *standing* to a man, which are not therefore of much consideration in his being.

Now Transubstantiation being involved in the signification of the words of our B. Saviour, by which his blessed body and blood are made present instead of the substance of bread and wine, is evidently of the first sort of *modi* and therefore to be believed with the thing.

But to all such who only say and do not prove, I remember

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member when *Delphidius* the Oratour had cryed out, *who can ever be guilty if it be sufficient to deny?* *Julian* extempore with great applause replied *who can be innocent if it be sufficient to accuse;* In the like legal and most easy manner all such are confuted even in rigour of Logick. Sir you see how much I retain of the former instructions, which have immoveably settled me, so that you may please to proceed to the rest. We have bene large, yet I see not what could be omitted considering the misunderstanding of many in it.

Master.

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Master.

You have truly understood and faithfully rendred the Truth as I delivered it , so that I have no need to adde or diminish.

Seventhly , As for communion in both kinds I wonder any should say that it flows from Transubstantiation, except against their wils they should confess Transubstantiation to be included (as indeed it is in the sense of Antiquity) in the reality of Christs body and blood in the Eucharist; for it flows thence, and therefore it was used somtimes in many ages before
this

A Catechetical

this word or manner of expression was ordeined. There was indeed *confessedly* a two-fold practise amongst the ancient : They did more frequently and publiquely give the holy Eucharist in both kinds, somtimes also in each kind, hereupon holy Church hath thought fit more universally to adhere to this later practise, and to give it in one kind, which we are obliged to accept by decrees of divers Councils, especially by Constance, warranted by the sense of almost all Christians, for as our learned Country man, and first Master of the Schooles
Alexander

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Alexander Hales in his *third* part witnesseth , (who lived almost 500.years ago) before any decree of the Church, it was almost universally practised in one kind, upon assurance that Christ never commanded to distribute it in both *separately*, as appears in the place of *S. John* erroneously cited for the contrary ; where though he mentioneth both, yet he enjoyneth not that they be taken in several kinds. This I say supposing that Christs Sermon there recorded doth concern this holy Sacrament, which many of our learned as well ancient as modern
Inter-

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Interpreters , as also yours deny , and the Text it self favours, seeming rather to be a preparatory to this great mystery , then a full and clear opening of it. And whereas some may object that *S. John* makes no other mention of the holy Eucharist which is not probable that he would omit. It is easily answered, that he did almost altogether pretermitt such things which the other Evangelists wrote. And if he did repeat the same *things* it was to adde somewhat more, and therefore here he recorded this Sermon which the other omitted and
said

Dialogue. 239.

said nothing of the last supper which all had set down.

Christ gave the holy Eucharist only twice, once to his *Apostles* in his last supper, commanding them as he had done in the Consecration, to celebrate it in both kinds, which therefore to this day universally and indispensably is so practised. Once at *Emaus* to his *Disciples*, when holy Scripture mentions only one kind, which doubtless is very considerable in this matter.

However the Church observes the old Rule for understanding Scriptures, which I acquainted you with at first, namely

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namely not to follow our own fancies, but to enquire of former ages, that is of the ancient Church, which certainly did not understand in Christs words a Command of giving the Eucharist in both kinds, els they neither could nor would have presumed to give it in one or each kind, as unquestionably upon occasion they did, and is largely shewed in the Systeme so often cited: Where also it is to be noted, that the Greeks never had controversie with the Latin Church in this, which surely they would not have silenced, if there had bene any pretence
for

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for a divine precept: and hence in some cases as at the hower of death they give it in one kind both now and anciently, as appears in *Serapions Case* in *Eusebius*, when the Priest sent it in one kind to him; And these modern writers shew it now also in order to Infants, which was also the ancient practise as *S. C.* hath shewed in his *Systeme* largely.

I find learned men to give a reason of this institution to have bene because of some heretiques, who held that under each species there was but one part of our B. Lord, as
under

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under the bread only his body,
and under the wine his blood
only : And therefore holy
Church Judged it an expedient
remedy that it
should be administred in
one kind attesting our belief
of perfect Christ being under
each, as it is also defined in the
Councel of Florence and of
Trent *Se. 13. c. 3.*

Besides though the present
practise of the Church is holy,
yet as I have already shewed,
every practise though univer-
sal doth not declare the
Churches Faith, as in this
particular, the Councel of
Trent shews declaring that
the

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the Pope may dispence upon
just occasion, which could not
be in matters of Faith.

Disciple.

Sir I must confess all this to
be true, I know your schoole
men resolve also that the
Communicant hath no less
Grace by receiving Christ in
one kind then if in both sepa-
rately, & not without ground
in the Councel of Trent Sess.
21. *Can. 3.* where it is thus
decreed. *If anyone shall deny*
totum & integrum Christum.
That Christ who is the Foun-
tain and Authour of all Grace
is taken in either kind, &c. So
that receiving one kind we
receive

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under the bread only his body,
and under the wine his blood
only : And therefore holy
Church Judged it an expedient
remedy that it
should be administred in
one kind attesting our belief
of perfect Christ being under
each, as it is also defined in the
Council of Florence and of
Trent *Se. 13. c. 3.*

Besides though the present
practise of the Church is holy,
yet as I have already shewed,
every practise though universal
doth not declare the
Churches Faith, as in this
particular, the Council of
Trent shews declaring that
the

Dialogue. 237

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totum & integrum Christum.
That Christ who is the Foun-
tain and Authour of all Grace
is taken in either kind, &c. So
that receiving one kind we
receive

receive grace in the fountain full of Grace, especially in doing it in compliance with our duty to the Church where every Christian receives Gods orders and means of his grace: We all know that obedience is better then Sacrifice; So that it is no great difficulty for any one upon Christian principles to obey so great an authority as Gods Church especially warranted by Antiquity, as here in the sense of the Scripture.

You told me if you remember that it were warrant enough for Subjects to obey even when Spiritual or Political

tical Authority ordeined any practise upon only probable grounds, (as all Commonwealths indeed must confesse) much more in this Case, where the grounds are far higher as you have shewed. Now that you have touched the power of the Church in this point. I pray proceed to her power as to Confession and Indulgences.

Master.

Eightly, *As to Confession*, there are two considerable points. First that there is a power left by God in his Church of absolving Penitents comming with due disposition,

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tion, &c. This is conveyed by holy Scripture *Joh. 20.* and *clear* universal Tradition, and therefore is and was matter of Faith.

The second, that it is *jure divino* necessary or that it is appointed by God as the ordinary means for *our safeguard after shipwrack*. As *S. Hierome* *Se. 14.* calls it. This is also matter of faith both declared in Council of Trent, And therefore surely this did also descend by universal Tradition of the second sort of which I spake at the beginning, which admitted some cloudines, as appears in *Nestarius* his Case, and

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and in some Jurists opinions, yet surely the universal Church though sometimes more silently conveyed it hither according to S. *Augustines* doctrine given before, and indeed the writings of all Ages in some sort or other speak it, as S. *Cl.* hath shewed in his Systeme largely whither I must refer you.

As for *Indulgences*; we are obliged to believe that there is from God given to his Church a power of granting them, that is of releasing or diminishing Penances due upon *our* accompts: This is all which toucheth Faith in this
L matter:

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matter: for the Church in no General Council or forms of faith presented by the Supreme Pastours, having determined any further signification of Indulgences, hath left it to be decided in the Schooles. Which as I said at first cannot define matters of Faith.

I said *our accounts* as we are distinguished from the *dead*, our faith not obliging us to believe that the Churches Jurisdiction extends to them; wherein commonly our adversaries are deceived; so that what is exercised in order to them is only by way of suffrage

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frage or Petition nor Jurisdiction ; I meddle not with Schoole Speculations or probabilities but declare according to your desire our faith, wherein as alwaies we stick to the Churches sense in understanding holy Scripture which evidently reacheth hither, as appears in *S. Matthew* as Interpreted by the primitive Fathers and Pastours, warranted also by *B. S. Paul* his practise in that famous delinquent at Corinth, and by all succeeding ages in the Churches practise. Wherein our Adversaries want only due observation,

L 2 except

except they will contend for the word and not the sense, and yet Antiquity will give that too, as S. C^h. hath shewed in his Systeme; yet by reason the holy Council of Trent asserts their resolution of this matter to be grounded upon the most ancient Times of the Church, I cannot omit to acquaint you that the old Councils, Nice Can. 11. Carthage 4. Can. 75. Neocæssary c. 3. Agat. c. 60. Laodicea c. 1. and 2. with many others constantly decree the practise of it. In so much that Kemnitius himself is convinced by Antiquity.

Disciple.

Dialogue. 24^r

Disciple.

Sir I pray shew why and what we must believe of your seven Sacraments. That number seems too great.

Master.

Ninthly, As concerning the number it is matter of faith that there are seven Sacraments, which is defined in the Council of Florence and of Trent, *Se. 7. Can. 1.* wherein also the Greeks agree with us, as *Hieremy* the Patriarch, and *Arcudius* shew *de Sacramentis*. To proceed methodically, we must first know what the term *Sacrament* signifies. *It is a signe effectively signifying*

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by Gods institution invisible Grace; which is conformable to the Council of Trent and to the Greeks. Wheresoever therefore we find what is here imported, we find a Sacrament.

S. Augustine speaking of the obligations or burdens of Christian Religion which were universal and admitted no dispensation, speaks thus in his Ep. 118. *Primo itaque te tenero volo quod est bujus disputationis caput D.N. Jesum Christum sicut ipse in Evangelio loquitur, levi jugo suo nos subdidisse & sarcina levi: unde Sacramentis numero paucissimis,*

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simis, observatione facillimis, significatione præstantissimis, societatem novi populi colligavit, sicuti est baptismus Trinitatis nomine consecratus, communicatio corporis & sanguinis ipsius, etsi quid aliud in Scripturis Canonicis commendatur, &c. So that you see S. August. left roome for the rest, though he thought these two the chiefe. He refers us to the Scriptures for all.

As for Baptisme and the holy Eucharist they are not questioned amongst our Adversaries.

The rest, as Confirmation, Pennance, Order, Matrimony,

L 4 and

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and extreme unction, they are
signes instituted by God to
signify grace. *Ergo,*

Confirmation is defined in
the Councils of Florence and
Trent, *Se. 1. c. 9.* where Bishops
impose their hands that they
may receive the *body Ghost*,
Ad. c. 8. 14.

That it was constantly so
delivered in the primitive
Church. *S. Cl.* in his *Systeme*
shews *c. 41. of the Communion*
of Infants, *S. Dionys. Areop.*
describeth it largely *de Ec-*
cles. Hier. l. 1. c. 2. p. 2. and *c. 5.*
p. 2. *S. Optatus* also *l. 7.* *S. Cy-*
prian in a Council of Car-
thage. *S. Hierome* against *Lu-*
ciferian

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riferian with the rest, *Hieremy* also in his Censure and *Arcudius de Sacramentis* declare the present and ancient sense of the Greeks.

As for Pennance, of which I have already spoken as to the thing, It is defined to be a Sacrament in the Council of Florence, *Se. 14. c. 1.* under *Eugenius*, and of Trent, And the definition of a Sacrament also shews it. Where the signe is confession of sins and the Priests absolution, effectively signifying Grace accompanying remission of our sins: That it was alwaies thus, it is shewed in the systeme, c. 43.

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~~of the Sacramēt of Confessio~~
out of *S. Augustine*, ~~of the~~
Sacrament of Confession,
with *Vixer Vticensis*, *Optatus*
and the rest; see also *Hieremy*
and *Arcudius* for the Greeks,
although the practise amongst
them is not so frequent, as he
shews, and even in *Scotus* his
time was noted. And of it was
in *Alvarez* time in *Ethiopia*.

As for order, It is defined in
the Council of Florence and
Trent, *Can. 6. 4. 14.* And the
definition ~~of~~ a Sacrament de-
clares it. For *S. Paul* to *Titus*
bids him, not to neglect the
Grace which is in you and
given you by Imposition of
hands, &c. Where Imposition
of

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of hands, &c. is the signe, and grace given is what is signified.

That the old Church received it thus, appears in the fourth Council of Carthage, where *S. Augustine* was a great Master. And *S. Hierome* also in his 8, . *Epist.* to *Evagrius* declares Baptisme, confirmation and ordination to be Sacraments, as being comprehended in the definition of a Sacrament. *S. Optatus* l. 12. shews it and the manner of *Sacramental Ordination* with holy oyls, &c. And *S. Augustine* after him calls it a Sacrament against *Parmenian*, As
I

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I remember also the Council of Laodicea c. 23. and the general Council of Chalcedon c. 14. mention holy Orders as ancient even then. See also *S. Cl.* his Treatise or *Apology* for *Bishops*. *Hieremy* and *Arcudius* for the Greeks ancient and modern.

As for matrimony it is defined in the Council of Florence and Trent *se. 24. Can. 1.* out of *S. Paul, Ephes. 5. 32.* where it is fully declared and called *the great Sacrament*. It was instituted by Christ when he commended it and commanded it to be inseparable, saying *whom God joyneth let*
none

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none separate: *Mat. 10, Victor Vitensis* and *S. Opratus* almost declare every one of the Sacraments ; Especially *S. Augustine* touching this in his Treatise of the Good of Marriage, c. 18. neither do I see any shew to the contrary, except with old *Severus Sulpitius* in his Dialogue we should erroneously teach marriage to belong to dispensation, virginity to glory, fornication to punishment. *Hieremy* declares the sense of the Greeks, *Arcudius* largely for the ancient Church.

As for extreme unction, It is defined in the Councils of Florence

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Florence and Trent *se. 14. Can. 1.* out of *S. Mark. ca. 6.* and especially out of *S. James c. 5. v. 14.* *Anointing him* (the sickman) *with oyl, and if he be in his sins, they will be forgiven him.* Where unction, &c. is the signe, Grace accompanying remission of sins the thing signified. Wher for the Ancient Church read *Arcudius* of the Sacraments, and *Hieremy* in his censure, besides the Authors cited.

Where it is also observable that the holy Council of Trent *se. 7. Can. 3.* speaking of these Sacraments as referred one to another thus defineth

Dialogue. 255

a great truth. *Si quis dixerit hac septem Sacramenta ita esse inter se paria, ut nulla ratione aliud sit alio dignius, Anathema sit.* So that we must acknowledge some of them to be of a more noble nature, or rather more nobly to participate of the nature of a Sacrament then others, wherein also may be understood, that some of them are more universally necessary then others, &c. speculations I leave for the schooles.

Disciple.

Sir you will please to let me interpose that which may seem of easy solution to you;
yet

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yet it seems to carry some weight with me.

As for Baptisme the most holy Eucharist and Pennance the holy Scriptures are so clear that I cannot see how a Christian can doubt of them. I have well considered the words of our B. Lord in *John 10. whose sins yee forgive are forgiven in Heaven, and Mat.*

18. whatsoever you shall loose on Earth shall be loosed in Heaven. This exterior A& of Jurisdiction in absolving from sins which is clearly here asserted, is a sensible signe instituted by God of remission of sins, and therefore a

Sa-

Dialogue.

Sacrament. So that in these three there can be no difficulty, but the rest me thinks may admit some shew of closdines as to the Gospel, though I must needs say as to the sense of the Church they clearly challenge that, which is great authority.

Master.

You well observe that the Evangelists do not make so clear mention of the other Sacraments as of these three, more attending to speak of those which are more necessary; And therefore especially of Confirmation and extreme unction they have bene more
silent:

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silent : Yet as I have shewed, and you must observe , the other parts of the New Testament have bene clear enough especially if we adjoyn the constant sense of holy Church which hath conveighed the meaning of the holy Scriptures : wherein as I told you at first we all acquiesce, and you adjudged it reasonable.

Disciple.

I will not trouble you with impertinent replies , I cannot find that you transgress the Rule which we both approved as being most rational and consequent to Christian principles. I desire therefore lastly

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ly you will be pleased to let me understand, what is the faith of the Church concerning the Popes power. And that this may be clear, I pray give me the very words of the Council of Florence, this being one of the grand *Quæres* resolved there, as also of Trent, and not the opinions of your schooles; You must know that we are educated in a hard conceit of the Council of Trent by reason of a History of it, which is pretended to be compacted out of the Archives of Venice: but surely in many things it discovers it self to be Spurious, and there-

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therefore to be rejected. I could give many instances if it were a proper place.

Master.

Ninthly, As to the Papal power, your desire is easily satisfied, the words of both the Councils being so obvious.

Those of Trent I thus give you in English in the 25. session. *The holy Synod enjoyneth all Pastours that they diligently commend to all the faithful of what sort soever, each of those things which the holy Roman Church (the mother and Mistrresse of all other Churches) doth ordain, and that they use dili-*

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diligence to have them obeyed.

This is the main thing which this holy Council declareth in this particular; as appears also in Pope *Pius* his form of faith annexed to the Council, only he more expresses what there is signified, our obedience to the Pope as Christs Vicar.

This is also very agreeable to the Council of Florence which upon full disputation *de Contradiſtorio* (as we call it) betwixt the Greeks and Latins by common consent clearly determineth it in these words. *Wee define the holy Apostolical See and the Bishop of Rome*

Rome to be the Successour of S. Peter the Prince of the Apostles and to be Christs Vicar and the head of the whole Church, & to be the Father & Doctour of all Christians: and to him in S. Peter plenary power to have bene given by Christ of governing the universal Church, as also it is contained in the Act of universal Councils and the sacred Canons. These are the determinations of this point propounded to both Churches.

Nay I shall say some what more to you, which may seem strang though it is most true, The Greeks never denied the

Ro.

Dialogue. 263

Roman Churches, that is the Popes supremacy. This all their monuments witnesses, even Photius himself, and also the grand Antipapist Nilus in his first Book concerning the Causes of Churches dissentions, after Zonaras, where he saith, we never contended with the Roman Church touching the Primacy. They acknowledge that Sea to have bene in all ancient decrees and customs of the Church revered as such, contenting themselves with the second place, and glad of that too. Also Nicephoras Gregoras, l. 10. even in the heat of his disputation
against

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against the Roman Church, graunts all this; and no wonder for this truth is grounded by necessary consequence upon evident Texts of Scriptures delivered to *S. Peter* by our blessed Lord, As *Joh. 21. Mat. 16. Feed my Lambs, feed my Sheep. And thou art Peter and upon this Rock I will build my Church, and to thee I will give the Keys of the Kingdom of Heaven, &c.* These Texts are pondered in the Systeme according to the sense of the ancient Church, and brings them very home out of Fathers, and Councils; This place admits not any disputes as you know.

Dis-

Dialogue. 265

Disciple.

Truely Sir, where the East and West agree, I believe all Christians may acquiesce. For the Greeks emulation is so great in order to the Roman Church, that if they could have any pretence, they would differ from any of her Tenets, especially in this; but the very schismatikes as appears in *Nilus* as you have touched, and also in the upshot of his second Book touching this very subject do admit this Truth. I cannot therefore doubt of it thus Authentically delivered.

The Greeks well saw with
M S.

S. Hierome against the *Luciferians* that *Ecclesia salus a summi Sacerdotis dignitate pendet*. The prosperity of the Church dependeth on the dignity of a *Supream Bishop*. Which if other Nations had as well pondered, I believe we should have seen less ruines of Churches, from whose Principality issueth all unity, as *S. Cyprian* shews, and therefore *Georgius Pachimerius* in the heads of his fift book, confesseth these points to have bene consented unto by the Greeks, that the Pope should have τὸ πρῶτον, τὸ ἐκκλητικόν, τὸ μνημόσυνον. He should have the

Dialogue. 267

the Principality, the right of
appellation, and be remem-
bered in *Massé* with the other
Patriarchs.

Some of our adversaries
would have him only to ac-
cept a Primacy of Order and
quit the title of head of the
Church. To persuade this they
say *S. Gregory* would easily be
persuaded to it if now living;
This is easily sayed, but I am
sure there was never any
Pope with more forti-
tude exercized and vindica-
ted his supreme authority
then he did, as any man who
reads his Epistles in his Regi-
ster will confess. To omit

M 2 other

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other places, read him even in the whole cause of *John* of Constantinople, to the Emperour, to the Emperesse, to all the Bishops, and every where els ; And because some also object *S. Cyprian* in his disputes with Rome, read him to *Antonius* and in his 40. Epistle, and indeed in the whole controversy betwixt him and Rome, where even in his heat, he alwaies confesseth the Popes supremacy, so do also the Councils celebrated for his errour. The question betwixt them wherein they opposed him, was whether the Pope was superiour *quoad hoc,*

Dialogue. 265

hoc, that is whether he could determine any thing against Scriptures, as they injuriously judged him to have done, which the Council of Nice afterwards defined, declaring the equity of his judgement by condemning their errors, as *S. Cl.* fully shews in his Systeme.

Whence I must needs confess my self satisfied concerning the Papal supremacy; I pray therefore give me the Particulars of his power as declared in the Council of Trent, for herein may be difficulty, That of Florence I understand fully by what you have said. M 3 Ma-

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Master.

I shall give you a list of all decrees which occasionally passed there in this behalf. We are therefore obliged by the holy Synode (wherein the whole Church speaks) to obey the decrees of the See of Rome, and truly the Greeks agreed that *Ἄς πάντας αὐτῶν πείθεσθαι*. All are bound to obey the Popes Commands as flowing from Christs Vicar to whome his Church is committed, as is declared in the 6. session and first Chapter concerning Reformation.

His supreme Authority is also asserted and in all ordinations,

Dialogue. 271

nations, it is to be understood that his power is not touched.

His office more particularly is declared to provide Pastours for the Church.

To determine matrimonial Impediments and to dispence in them as the same session shews.

His office is also to Indict Councils, And to confirm the decrees of the Councils, and to declare doubts raised concerning them.

His office is further to set down a form of examining Bishops.

Also to have an eye alwaies

M 4 to

to the Churches common good.

In fine his Office is to have a solicitude of the universal Church, And in order to that to create Cardinals and Bishops.

These are the most considerable points which I remember in the whole Council. Wherein also it is to be noted that this learned Council doth not declare every one of these to belong to that Sea by divine right, which is my duty to acquaint you with; being I am to distinguish faith from other Tenets.

There is also an excellent
though

Dialogue. 232

though formidable decree
against duels , which the
Councel ses. 25. of reformation
cap. 10. calls *Monomachia*
that is single murther , where
without any contradiction of
the Princes or Legats, all Em-
perours , Kings , Princes,
Dukes, &c. are excommuni-
cated and deprived of those
Territories *which they hold of*
the Church , and if they are
only feudatories , they return
to the chiefe Lords ; namely
if they *permit* any places in
their dominions for duels &c.
which decree belongs in a su-
preme degree to the Pope as
chiefe Pastour to declare

M 5

when

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when it is violated , and to take legal cognizance of the violation, he is designed as a true *Telemachus* to abolish duels. Yet because the decree is not matter of Faith , as being not doctrinal in this particular , nor doth so much as mention the Pope; I do not put it into the list. Some per-adventure would adjoin the third Canon of the great Council of Lateran in absolving , *Vassals of temporal Lords* from their fidelity in some high cases of contempt of Church Censures for heresi : Where they must observe also that this was made
with

Dialogue. 275

with consent of Emperours, Kings, Princes, &c. in Order to the quiet of the Church, and therefore not *obtruded*, *valenti enim non fit injuria*. So that no man can object this against the Pope. What say you therefore to the particulars which I gave you out of the Council of Trent?

Disciple.

Sir me thinks the more temperate sort of our learned men who acknowledge any Hierarchy in Gods Church out of holy Scriptures, will hardly boggle at any of these; for it appears not possible to have so great a body as Gods Church

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Church to subsist without subordination from the head to each inferior degree by subaltern descent to the lowest person in the Church; and therefore there is a necessity to have restrictions and reservations of graver causes to higher powers, as even the Oeconomy of the least Commonwealth will teach, and therefore the Apostle speaking of the Church tels us, *I. Cor. 12. That the body is not one member, but many; if the foot shall say that I am not the hand and therefore I am not of the body, is it therefore not of the body? And if the ear shall say*

Dialogue. 171

say because I am not the eye, I am not of the body is it therefore not of the body? If all the body were an eye, what would become of hearing, &c. Afterwards God hath placed some in the Church first Apostles, secondly Prophets, &c. Where he prosecutes this doctrine very home to the end of the Chapter.

But Sir you have not touched what the Council of Florence or of Trent define or oblige you to believe concerning the Popes power over civil principality or Magistracy; which as I conceive are not unjustly intrenched upon
in

A Catechetical

in the decree you brought of duels, if well considered: namely, because it toucheth not any lands, except what *they hold of the Church*, wherein no man will deny, but the Church hath a principal power, as Temporal Lords have of such, which are feudatary to them, and besides as you noted, the decree was made by all Princes consent. However that toucheth not faith as you shewed, and indeed the place where it is treated in the Chapters of Reformation is not proper for determinations of Faith, as I have alwaies understood.

Sir

Dialogue. 279

Sir mistake not my proposal, I do not question the Popes power by way of Spiritual Jurisdiction, since you informed me that herein his weapons are spiritual as well as the object where to he tends, but in the *disturbance* of Princes or Republicues in their *temporal* rights, which we stumble at most of all. I do not conceive that any will find Princes injured in the Canon cited of Lateran; supposing.

First, that it is not directed to Imperial, Regal, or whatsoever supreme Sovereignties over *Kingdoms or Commonwealths*

wealths, as many assert with Doctor *Vane* against Doctor *Cousins*. Which some prove a *paritate rationis*, because divines and lawyers agree, that under the term of *Monkes*, Abbots are not comprehended in *Odiosis*, consequently under the terms of *Domini temporales*, can not be understood Sovereign Princes.

Secondly, because Doctor *Vane* contends, that the stile of the Canon, seems not to intend any further, but rather to except even principal Lords in these words, *Salvo jure Domini Principalis, &c.*

Thirdly, and chiefly, as he
also

Dialogue. 200

also saith, and you have asserted very much to the purpose, whatsoever the Canon intends, it imports not prejudice to Sovereignties, since it was inacted with their consents, they being all present either in their persons or Legates as appears in the Council.

Lastly as some Doctors argue, the Council declares not, that the power there specified, is derived immediately *jure divino* to that Sea; which supposed, it will not come home to my present designe of knowing only points of faith; that is such things which S.
Thom.

A Catechetical

Thom. as cited in the Dialogue of traditions, calls *perfecte declarata per Ecclesiam*, you may please therefore to proceed to the Councils of Florence and Trent.

Master.

I have plainly given you in gross and in particular, what both these Councils declare, concerning the supreme power of the See of Rome: neither doth the form of confession of faith contracted by Pope *Pius 4.* according to the disposition of the Council of Trent, or lately by Pope *Urban the 8.* out of the same Council, presented to such
Greeks

Dialogue. 279

Greeks who desired union and submission to the Roman Church go any further. So that I cannot with truth give you any other Answer from thence touching faith ; knowing that there is not acknowledged by the Church , any Power in the chief Pastour *to disturbe* , but as I have said a *Spiritual* authority to be used *only for the good* of all Nations and Christians. This is our faith grounded upon holy Scripture, especially *S. Paul*. So that the other is an Herodian Boggle ; and the Christian answer authorized *even* by the Pope, and celebrated by
the

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the Church in her hymnes,
touching our B. Saviour is,
*Non eripit mortalia qui Regna
dat caelestia.* He troubleth not
earthly who gives heavenly
things.

They were indeed Romans
whom the Jews justly feared,
when they cryed out *venient
Romani & tollent Regnum
vostrium.* The Romans will come
and take our Kingdom. But
these as you know were sword
men, they carried Scepters ^{not} and
Mitres, These were Anti-
Christians, not Christians
with whom this plea died;

As for matter of fact, it
concernes not my designe,
which

Dialogue. 285

which is to give you our faith.

Disciple.

Sir I confess much tenderness in the Councils, and I greatly applaud their wisdom herein: Not much *dissonant* from this *loud* silence of theirs, I find a most ancient Record in *Zonaras*, in *Domitian*, taken out of *Eusebius Annal.to. 2.* and old *Hege-sippus*.

The Nephewes of Judas the brother of our Lord (who as heires of King David were brought before *Domitian*) being examined concerning Christs Kingdom what it was to be, and
when

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when, and where to be revealed. They answered, that it was not of this world. When Domitian heard this, he scorned them and set them free. Here upon forbad by proclamation any further persecution, being out of fear of Christians competition for any parts of his Domitions, as *Zonaras* observes. And truly in all reason. The solemn silence of these Councils should produce the same effect in order to you. But Sir I wonder at one thing. Me thinks by the particular passages of these Councils which you have given, and by that which is declared in the 4. Sef.

Session of the Council of Trent touching *Interpretations of Scriptures* in these words speaking of the *Church*. *To whom it belongs to judge of the true sense and interpretation of the holy Scriptures.* The Council of Florence also in the Orations and Disputations of Greeks and Latines seems so far to defer to the Church in things of this nature, that we cannot gather from these Councils at least evidently, that the Pope hath power to define new controversies of faith, but only to declare doubts which may arise concerning things declared already

ready : which is contrary to the constant Practise of that holy Sea and the sense of the Fathers, as your Doctors alleadge out of *S. Hierome* to *Damasus*, *S. Augustine* against *Julian*, and very many other Church monuments.

Master.

It is evident as I told you before, that the *ultimate* result in difficulties of Faith is to be had from General Councils, As all Greek and Latin Antiquity demonstrate; but by reason the Convocation of them is implexed with almost inextricable Labyrinths occasioned by wars, diseases and the

Dialogue. 289

the like, therefore Orthodoxe Christians in all ages, *and now lately with happy success*, have recurd to the Sea of Rome as the most immediate way to prevent Ruptures ; And the supreme Pastours have effectually endeavoured to prevent Schismes and Heresies by their solemn decrees, and frequently by sending *Encycles*, of circular and communicatory Epistles declarative of Christian Truths contrary to all innovating superstructures. They have also frequently convocated Oecumenical, Provincial, and sometimes *Diocæsan* or private
N Synods

Synods by their *Traditory* Epistles, as S. *August.* calls them, Ep. 217. for the *disquisition* of causes according to the 34. Canon of the Apostles. This appears in S. *Cyprians* Cause, in *Pelagius* his heresie, This Pope *Agatho*, S. *Celestine*, S. *Leo* and others did frequently. They have therefore answerably to the nature of the Cause, and of the times proceeded in their decisions.

If any have rashly and obstinately resisted their *undoubted Cathedraticall* definitions, they have by Orthodoxe Prelates bene justly rejected from

Dialogue. 291

from Communion ; This is clear in the Systeme , and this Antiquity will give , and the holy Councils involve in the places cited , admitting the Pope to be *Christs Vicar* , to have *solicitude of the universal Church*, to oblige all Christians to *obey his decrees*, to be the *Father and Doctor of all Christians*, and to him in *S. Peter*, *plenary power* to have bene given by Christ of Governing the universal Church, &c. as is particularized out of the Council of Trent , as also of Florence : And surely this Conciliary declaration, is due by divine right to the *Supremacy*,

N 2

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macy, which is acknowledged by all Catholiques to be in that Sea since *S. Peters* settlement of it there: This is our faith evidently included in clear Texts of Scripture, which according to universal Tradition were understood of this supremacy. Reason also will demonstrate necessity of it upon supposition of the supremacy as necessarily included in it: Namely the Law of Nature dictates, That to whom any power is given to him inevitably is given whatsoever is necessary for the conservation and execution of it, as in this Case is clear.

To

Dialogue. 293

To declare this point further, I will give the words of the Councils of Trent to this very purpose in the end of it : where speaking of the General reception of the decrees said thus. *If in receiving them any difficulty should arise. or if any thing should happen which should require declaration (which we do not believe) or definition: besides other remedies instituted in the Council. The holy Synods is confident that the most blessed Bishop of Rome will take care either by calling for such persons especially out of those Countries where the difficulty should happen,*

N 3

A Catechetical

pen, whom he should think proper to handle the business, or by calling a general Councel if he shall think it necessary, or any other way which he shall judge more expedient to provide for the necessities of the Provinces to Gods glory and the peace of Gods Church. Where you see all necessary power for the preservation of the peace of Gods Church after the dissolution of the Councel acknowledged to be in the Pope. Which undoubtedly all Christians are bound to believe as contained in the former *definitions*. I touch not schoole speculations.

All

Dialogue. 290

All which is well consistent with that power which all ages (and the holy Council of Trent insinuateth as I have shewed already) have asserted as matter of Faith to be in universal Synods in Order to definitions Of Faith , as was doubtless also believed by the Apostles themselves , who therefore called a General Council *videre de verbis hoc*, to define the controversy, and they concluded with *visum est spiritui Sancto & nobis*. Thus it appears to the holy Ghost and us. And which is principally to be observed S. Paul calls their definition, *the holy Gospel*,

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Gal. 2. therefore sure he took it to be a divine Truth.

Disciple.

I will detain you no longer, but am very thankfull for these compendious and clear declarations of these controversial points, which I have punctually observed; and I confess that you proceed in every one very consequently to your principles, deducing your *ultimate* result from the Church or her General Councils grounded upon holy Scriptures or Traditions. In so much that I see the whole body of controversies is now reduced to this only head.
Whether

Dialogue. 297

Whether points of Faith are to be resolved upon each mans particular judgement in the interpreting Scriptures, (as some of our men have more; prodigally then Christianly asserted) or whether the *last* resolution is to be had from the whole Churches exposition of them most authentically declared in her Councils deduced by constant line either in terms or necessary consequence from clear Scriptures or Traditions: Which I see is the Basis or systeme of Faith in the sense of the Church. I have only one scruple: Why should you

N 5

call

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call the Roman Church the Catholique Church? this is offensive, and me thinks justly, for it seems to import that the others are not Churches, nor parts of the Church universal, As *S. Gregory* concluded against *John* of Constantinople, who would have arrogated to himself the same title.

Master.

I graunt you that many do take scandal at it as the Jews at our B. Lords being called the Son of God, yet *S. Hierome* accounts the *Romane* and *Catholique* Synonymaes, and her faith for the Catholique faith.

Read

Dialogue. 299

Read him to Pope *Damasus*, where he will add, that it is *Anti-Christian* not to be of the Popes faith. See him also Epist. See him also in his *Apology* against *Ruffinus*, *S. Ireneus*, *S. Ambrose*, *S. Augustine* have the same, as is cited in the systeme. Read *Victor Vitens. De Perse: Vuandal*: He shews that the very *Arrians* styled *Catholiques Romanes*, *Gregorius* also *Turonensis* of the glory of *Martyrs*, speaking of an *Arrian Prince*, shews that he *Synonimized Catholiques & Roman Priests*. *Theodosius* also in an *Epistle* to *Acacius* for honour of them
styles

styles Catholiques Romans, so that it is no new assertion. Therefore *Optatus* (l. 2. *contra Parmenianum*) tels us not only the doctrine but practise of his time much to our purpose: *Ad Petri memoriam non accedit quasi Scismaticus, contra Apostolum faciens, qui ait Memoriis Sanctorum communicantes, ecce presentes sunt ibi duorum memoria Apostolorum, dicite si hac ingredi potuit, ita ut obtulerit illic, ubi Sanctorum memorias esse constat.* To come to Rome to S. Peters memory that is to his Reliques, whereas *Sidonius Apollinaris* (who lived in the years 440.) tels,
us

Dialogue. 301

us in his first Book and fift Epistle to *Heronius*, that before he would touch the Citty wals, he first powred himself forth at the Gates of the Apostles glorious Reliques; And there as *Chrysostome* sheweth (Hom. 30.) upon S. *Pauls* second Epistle to the *Corinthians*, Christians first kisse the ground and posts of the Entry of the Churches, &c. To come therefore thither with Christian devotion, was in *Optatus* his time a sufficient testimony that any one was not a Schismaticque. This act demonstrated that he was a Catholique, that is his communi-

municating with *S. Peter* was it self enough.

The Roman Church therefore in this sense is taken as being head, and so relating to, and including all the latitude of her communion, or for that communion of which that Church is acknowledged by all Antiquity to be the Mistressse and mother in point of dignity and authority: Which being thus rightly understood, It answers your doubt. And in this sense, the fourth General Council consisting most of Greeks at Chalcedon offered to *S. Leo* Pope the Title of universal Bishop as appears in the Acts. For

Dialogue. 303

For your further satisfaction, I commend to your perusal a small *Treatise of the Schisme of the Church of England*, where in the whole book is discussed the nature of Schisme, and as I think truely out of undenyable premises concluded your Church to be guilty of it, and Rome with her communicants to be only Catholique.

How important it is, great *Dionysius* of Alexandria excellently sets down in his Epistle l. i. c. 37. to *Novatus* the Arch-Schismaticque in *Eusebius* his History, his words are these. *You ought to suffer*
all

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All inconveniences rather then to break the concord of Gods Church. That Martyrdom in my judgement deserves more commendation which is undergone to hinder the Churches disunion, then that which is suffered for not worshipping Idols.

It behooves you to think seriously of this, for if your Church is Schismatical (as doubtless it is). your condition is very sad, especially if nothing can excuse it, as great Denis with all other Fathers asserts. I pray God that many be not found in the number of those of whom Job speaks
who

Dialogue. 305

who said to God, c. 21. *Depart from us we will not have the knowledge of thy wayes.* For indeed the testimonies of our holy faith are made so credible, that the ignorance of them seems to be voluntary, or at least to proceed from a high neglect which is of a dangerous nature.

I told you alwaies that faith is distinguished from science by the obscurity, not by the certainty of it. For example, this is a proposition *per se nota* whatsoever God said is true. But God said that he is one and three, therefore it is certainly true.

That

That God had said it is evident by the motives in the first Dialogue, But that evidence being extrinsecal to the object it self, renders it indeed certain in the highst degree, but makes it not evident in it self even as to me.

Nay as I insinuated the object of our faith considered in the motives specified in our first Dialogue, is not onely more certain, but not less evident then any natural truth by physical demonstration, which onely requires that the cause necessarily produceth the same effect, But the joyn'd motives our faith necessarily in
fe

Dialogue. 307

fer that God hath said each of those divine truths which are comprehended in it: ergo,

Whence it follows that not to adhere to Catholique faith in each particular upon them motives is highly culpable.

Disciple.

But Sir, I pray what Course must be taken for reunion of the Churches in these breaches of faith? how far may an *accommodation* be used for so great an end, as repiecing our B. Lords unwoven Garment? you have the esteem of a moderate person who hath much endeavoured it.

Master.

Master.

The word *accommodation* is not Ecclesiastical language, and seems to import the making of an *Olla podrida* of all Religions, which surely no Christian man can expect, and therefore I must dislike the authour of *God and the King* in this, that he saith, *In the opinions of learned men, our controversies have bene so discussed, and by mutual yeilding brought to that passe, that peace might be easily compounded.* I understand not *mutual yeilding* nor *compounding* in matters of Religion: *To compound* is much in use in some Courts, but

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but not brought into the Church yet : but a *Conciliation* is the term of Art. in this particular, and used by S. Cl. in his Problemes , where he gives this accompt of his endeavours herein, P. 419. *Insudavi pie lector (ut vides) conciliare articulos confessionis Anglicæ determinationibus Ecclesiæ Catholicæ, non Ecclesiæ ipsam ex qua collapsi sunt, sed ipsos Ecclesiæ in qua Dei opitulante gratia salvandi sunt* I reducendos censui : His aims was professedly to reduce them to the Church , not the Church to them of which they are fallen. The way therefore for a *Conciliation*

ciliation is for them as *S. Augustine* instructed the Donatists, to send every where their Encynicles or circular and communicatory Epistles to Catholique Bishops agreeing with our faith. As appears in his 163. Epistle, which concludes his dispute with *Fortunato* the Donatist Bishop, when he resolves all controversies into this only point; Whether he could give these circular Epistles to all, &c.

This was the ancient and universal practise; and *S. Optatus* largely declares that to send our communicatory Epistles to Rome is to give them
to

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to all the world; Which also is confirmed by what he said before of a schismaticque. And S. Leo Ep. 87, shews the practice of his time after S. Augustine 20. years. *Decreta Synodalia quæ ad excisionem hujus hæreseos Apostolicæ sedis confirmavit autoritas amplecti se, & in omnibus approbare, plenè & apertè ac propria manu subscriptis protestationibus eloquantur.* That is to say in other words they must clearly subscribe to the definitions of the Council of Trent, which is to send such *Formatas* Or circulary Epistles which will be accepted through the world.

Con-

Condescendency in matter of *Opinion* is charitable and reasonable. And therefore S. *Optatus* citing S. *Peters* Epistle teacheth. *Nolite per opinionem judicare fratres vestros.* We should not for opinions, judge, that is in our case leave our brethren ; but there is no inflection or accommodation of faith or Religion : for as S. *Paul* saith there is but *one God and one Faith* , therefore not subject to Change, as S. *Leo* Ep. 83. excellently declares and gives the reason, because Catholique Faith is *one, true, singular, perfect, inviolable*, to which nothing can

Dialogue. 319 AIE

can be added or diminished. Yet he himself in his Epistle 51. to the Empreſſe *Pulcheria* ſaith, *Ad unitatem vero pacemque redeuntibus, remedium veniæ præſtaretur.* He will have all meekneſſe uſed to ſuch who return, according to that of *S. Auguſt. Serm. 6. de verbis Domini, Multi Paganibabent iſtas abominaciones in fundis ſuis. Nunquid accedimus & confringimus? prius enim agimus ut idola in eorum cordibus confringamus, &c.* The old Chriſtian way was by mildneſſe to work upon the affections rather then with violence to attempt hypocritical

O tical

tical conversions, they were so far from hurting the persons even of manifest Idolaters that they would not break their Idols till they had tenderly assaulted their judgements.

Our adversaries have for the most part so much mistaken the *state* of the question, that they have even transferred the *seate* of our Controversies, for where as they were wont to be concerning faith, and consequently placed in the understanding which destroyed not mutual friendship and neighbourly tenderness to each other they are now for the most part in opposition to charity and

Dialogue. 305. die

and therefore seated in the will which was that *prælium magnum*, as the holy Ghost calls it betwixt *Michael* and the Dragon, and from thence is taken up against us, so that whereas the proper weapons of our batteils were pens and ink, they have bene against all Christian charity hanging and quartering just against S. *August.* method who assaulted indeed the heart but not with knives, but made tender incisions by soft pens, which is all my ayme, as I have learned out of S. C.

Disciple.

Sir all good persons applaud

O 2

your

your Spirit of meekness in this most important business. I see you esteem the Treatise of Schisme. I shall without prejudice read it, already foreseeing out of our former discourse, how easily it will be concluded against us. But Sir you promised in our first Dialogue to give me at large the great miracle you mentioned of the restitution of the leg which was cut off in Spain. I desire to see the History of it Authenticated with the subscriptions of the Examinaours who presented it to the King of Spaine when my Lord Embassadour *Hopton* was there,
And

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And as you told me, he saw the young man in the Court: All which he witnessed before very many of our Nobility and Gentry as a thing not to be questioned.

Master.

I will give you the History it self translated out of Spanish, which is indeed sufficient to convert the whole world.

318 *A Miraculous*



The History of a most famous Miracle of Restoring a Leg cut off and buried four years: Collected out of the process and decree, wherein it was authenticated and exhibited to the King of Spaine.

Michael John Pellizer, a native of the village of Calanda belonging to the Order of Calatrava in the Kingdom of Arragon, son to *Michael Pellizer* an honest and pcor labourer, husband to *Mary Blasco* both inhabitants of the foresaid village, Being

a young man of 16. years old
and a Servant to an uncle of
his, a labourer likewise, called
James Blasco residing in *Ca-*
stellon de la Plana a small
village in the Kingdom of
Valentia. This young man got
accidentally a lamentable fall
from a Cart loaden with
wheat which running over his
right leg broke it into splin-
ters. Who thereupon was car-
ried to the Hospital of the
Citty of Valentia to be cured
being a days journey distant
from that place, and in regard
of his poverty & the inconve-
niency of the village, where
after many remedies, being
O 4 ap-

320 *A Miraculous*

applied to little or no purpose, was from thence removed by his own intreaty and request to the general Hospital of Saragoza most famous throughout all the universe, maintained only by the charity of the common people. As he went, the devout and pious youth had a fervent desire to visit the holy Chappel of the miraculous Image of our B. Lady of Pilar to commend himself there to the blessed Virgin and Queen of Angels Intercession, the which he performed as soon as he came to Saragoza, and having confessed his sins very contritely

History. ~~and~~

tritely to one of the Priests of that great Sanctuary, he prayed devoutly to the most sacred Virgin, begging of God by her intercession (in most humble manner) health and present remedy. Notwithstanding that in the Hospital they undertook the cure, and divers remedies were for many days applied thereunto, yet all proved to no effect, his leg being quite Gangrened, putrified and past all hope of recovery, or any humain remedy, it was resolved it should be cut off; which was done by *John Estanga* a very able Chirurgeon and Cathedraticall

A Miraculous

or Chaireman of Chirurgery
in the ancient university of
the said Citty of Saragoza.
His leg being cut off, some
four inches below the knee;
was carried to be interred in
the place of that holy Church,
where dead bodyes and all
such like members cut off are
dayly buried. The pitious
youth thus maymed could not
go, both with a wooden leg
and Crouches made a hard
shift to comply with his lan-
guishing desire to go to the
Chappel of the B. Virgin of
Pilar, where he prayed hear-
tily, recommending himself
most devoutly to the B. Vir-
gin,

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gin, anointing dayly his dolorous leg with the oyl of the Lamps that burn before that sacred Image : and though the Chirurgeon knew of it , and advertised him that to apply the oyl would naturally hinder and impede his cure , yet seeing his sincerity and unfained devotion, did not in any wise dissuade him from it, neither would the youth leave it off by any mans perswasion. So that two years he continued this his pure devotion, in which time he sat ordinarily amongst the other poor distressed souls at the sacred Church dore , receiving charity

A Miraculous

rity dayly from the Christians, and using some handy work or craft to gain some odd pence to entertain his sad condition ; And after this manner he was known and seen by many that this day knows him cured and with his leg most miraculously restored to him. The year 1640. being come, desirous to comfort his afflicted Parents that neither knew nor heard any thing from him in a long time, but were confident that he was dead ; ^{he} travailed as he could with very great pain until he came to Calanda, and from thence went begging in
the

History. 32428

the adjacent villages for the relief and sustenance of himself and his poor parents. Almighty God ordeining it so out of his infinite providence, to the end that his infirmity & great pain might be manifested, and his most wonderful cure be after divulged and made known to Gods greater glory. Having thus passed some days, being very weary one night with labouring in his Fathers house, and sitting by the fire with his Parents and two of their next neighbours, took off (as he was accustomed) his wooden Legg from his sore knee, and feeling
ing

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ing more cruel pains then ordinary, betook himself to an uneasie bed, only covered with his Fathers cloak, in regard his own bed had been taken up by a Souldier billeted on them that night. VVhen his mother saw him crawling in that most pitiful and painful manner, ^{she} could not abstain from bitter tears, crying out for ease and remedy for her poor son, who likewise joyned in prayers with her, recommending himself to the B. Virgin. Soon after about midnight his mother entring into the place where her son lay, espyed in his bed a man lying with

History.

with two legs, imagined him to be another Souldier, not dreaming of what had hapned to her son, frighted and amazed, went and told her husband of the matter, who came along with her to the chamber being much troubled with fear and admiration until they knew and discovered that it was their son that was most strangely cured. Whereupon they awaked him not without difficulty being very fast asleep, to whom his Father spake thus: Son what is the matter, how came this that we see you with two legs? He replied; saying he knew not only that

200 *A Miraculous*

that as he slept he dreamed he was in the holy Chappel of Pilar anointing himself with the oyl of the Lamps there: his father powring tears of meer joy, desired him to render infinite thanks to our merciful Lord and Saviour Christ Jesus and his ever blessed mother the Queen of Angels his Patroness, because this glorious Virgin as they conceived obtained this cure, whence he was restored to his leg most miraculously; the which the youth began to acknowledge, praying and blessing the most sacred & blessed Virgin: His father and mother

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ther overjoyed , with tears, clamours, & out crys thought their poor house to be a heavenly Paradise, feeling a most sweet and fragant, odour in that chamber and things therein for many days after. The neighbours about came flocking to see and admire this most rare & strange Miracle, whereby it began to be divulged and spread over all the Country. This great Miracle hapned on a thursday being the 29. day of March 1640. in the fore mentioned village of Calanda. The next day following the youth was brought to the Church with a great concourse

~~was~~ A Miraculous

concourse of people following him, where he confessed and received most devoutly thereby expressing the more his hearty thanks to Almighty God, every body seeing him whole and sound with two legs whome the day before they saw but with one; And so all of them began to render infinite praise and thanks with extraordinary great joy to Christ Jesus and his ever blessed Mother.

Then testimony being taken of this most rare and strange accident, the youth was carried to Saragoza, where fundry inquiries and examinations passed

passed and were made of this great matter by the most illustrious and R. Lord Archbishop of the said City who by the earnest request of the Judges Governours and Council of the City much devoted to this miraculous sanctuary, and interested in the glories thereof, having framed a process, received witness, and examined very strictly all the matter in a *contradictory* Judgement, after long and mature deliberation and consultation of many famous and learned divines and Lawyers, according to the form and accustomed manner of the
sacred

A Miraculous

sacred Councils and decrees of the Church ; he proceeded to a publique promulgation of the sentence, the which he pronounced with very weighty and grave motives in favour of the great and extraordinary Miracle, absolutely declaring ratifying and confirming the same for such.

Very many miraculous circumstances have concurred in this Miracle, as manifestly may appear to him who attentively shal ponder, & seriously consider the true relation of the Case, and the sentence which was published; al which for brevities sake are now omitted

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omitted advertising at present only this which is worthy of consideration; how our Lord was graciously pleased to work this great Miracle, and manifest the same at that time when those Chirurgeons and Ministers were living that did cut off and bury the leg of the youth, and even those that several times had seen and known him both in this City and many other places of this Kingdom.

This strange Miracle has bene divulged in divers places of Spaine, France, Italy, Germany and especially in Flanders; where in one Chappel
of

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of the Convent, of the Discalceat Carmelites in Bruxcels, the invocation of the B. Virgin of Pilar is very much frequented, and is in many other places there celebrated and preached with a very solemn feast, and it is confidently hoped for and expected the like shall be done in many parts of the Christian world with exceeding demonstrations of devotion, to the greater glory of almighty God, our merciful Lord, and his most blessed Mother, to the confirmation and propagation of the Catholique faith, & confusion of hereticks,
and

and for the dayly encrease
of devotion in faithful Chri-
stians, to the most miraculous
Sanctuary of our B. Lady of
Pilar in Saragoza.

*The Examiners and approvers of
this great Miracle ; in form of
a Juridical Sentence.*

Peter Arch-Bishop of Saragoza.

*D. Antonio Xavierre Prior of
S. Christina.*

*D. John Perat Vicar General and
Official Canon of the holy
Metropolitan Church.*

*D. Virto de Vera Arch Priest of
Saragoza.*

D. John Plano and Frago Official.

*D. Phillip Bardaxi Doctor of the
Chair of the Canons.* D.

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D. *Diego Chueca* Canon Magisterial
of Saragoza.

D. *Martin* of Irebarn Cannon
Rectoral of Saragoza.

The Ren. Father *Bartholmew Foy*
as Provincial of the Order of
S. Francis.

Father *Anthony Ortin Abad*, Pro-
vincial of the Order of the
Minims.

D. *Domingo Cebrian* first Doctor
of the Chair of Divinity. And
others.

*Signed by Antonio Alberto Za-
porta Notary Apostolical and
principal Scribe of the Eccle-
siastical Court of Saragoza.
1641. April 27. in Saragoza.*

F I



